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A Great Citizen

A Tribute to the Late Charles R. Henderson
Editorial

E.L. Powell: Man and Minister

By Denny B. Goode

Henry Ford, Philanthropist

By Allan L. Benson

Awaiting the War's End

By President Wilson

Some Authorities on War

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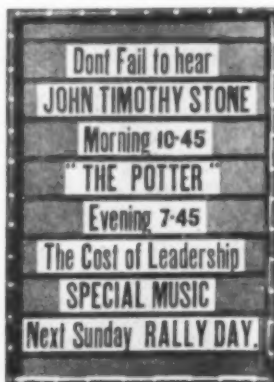
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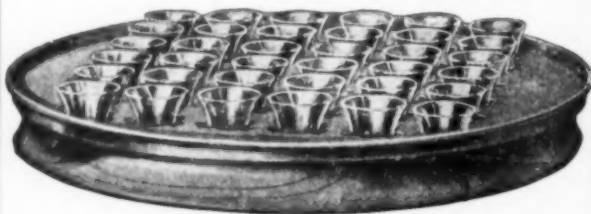
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THE CHRISTIAN CENTURY

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A Great Citizen

TWO years ago at the Christmas season a company of Chicago people journeying westward around the world arrived at Rangoon, Burmah. The first important information that met them was to the effect that Professor Charles Richmond Henderson, of the University of Chicago, was then in that city delivering a series of lectures upon the Haskell Foundation.

They were fortunate in being able to hear the last of these lectures, delivered on the very day of their arrival. A great hall in one of the municipal buildings was completely filled by the most influential people in Rangoon. A distinguished native jurist presided. On the platform sat thirty or forty men representing the official and educational life of the greatest city in Burmah. Prof. Henderson was already speaking when the visitors arrived. He stopped at once and insisted on their coming to the platform. He then proceeded with his lecture, discussing some of the social activities of Christianity in western lands.

He held the audience in complete and absorbed attention during the hour and a half of his lecture. He pointed out the fundamental relation between the great works of public uplift and private philanthropy which were spreading through the nations of the West, and the Gospel of Jesus Christ which is now winning its way in the hearts of the peoples of the Orient. It was a noble appeal for the consideration of Christianity, not as a creed or ritual, but as a redemptive force in society.

At the close of the address one after another of the distinguished men present arose to move or second the vote of thanks which was unanimously passed, and to express their gratitude to the speaker for the message he had brought. None of those who spoke were Christians, though there were many Christians present. The warm words of commendation were the more significant because they voiced the attitude of leaders of the Buddhist community toward the man who had been interpreting to them the Christian faith in terms of social regeneration.

At that time Professor Henderson was on his way eastward through the Orient, delivering that course of lectures which has since appeared in the volume "Social Programs of the West." That very afternoon he hurried away toward China. The Chicago visitors, going in the opposite direction, came upon the evidences of the great work he had already accomplished in India. Men of all ranks and circles said that his visit was the most notable made in years, from the educational point of view, and the evidence of this is found in the fact that his book is now widely circulating through the Orient, and former works of his are being put into the vernacular of the Far East.

The death of this great teacher and citizen is a world loss. He was easily the first citizen of Chicago. He united in himself the highest values of university scholarship and public activity. He was a speaker of unusual power, and his personality was winsome and convincing. The University has lost many eminent scholars from its ranks during its quarter century of existence, but since the day its first President, William Rainey Harper, gave up his life at his post of duty, no death has brought a profounder sense of loss than that of Charles Richmond Henderson.

♦ ♦

It was as a minister of the Gospel that Professor Henderson began his work. He was a graduate of the old University of Chicago, and the earlier years of his ministerial life were passed in Baptist churches in Terre Haute and Detroit. When the University was re-established under President Harper's leadership, he was called at once to the Chair of Christian Sociology, and was also chosen University Chaplain.

Dr. Henderson's anxiety to make himself the master of his subject showed itself at once. He set himself to the acquisition of French and German as indispensable instruments of his discipline. As soon as he could arrange an extended leave of absence, he went to Leipzig and pursued special work in his department, taking the degree of Doctor of Philosophy, an unusual and difficult thing for one of mature years and unfamiliar with colloquial German. Since that time Dr. Henderson has been indefatigable in the study of the vast literature of his subject, and has in the course of the years obtained a working knowledge of several other European languages. During the last year he

was accustomed to devote odd hours to the study of Russian for this same purpose.

To his class room work he brought an astonishing fund of information and an enthusiasm which became contagious. He was never satisfied with the academic approach to the problems of sociology, but insisted that the only way in which his students could gain a real knowledge of the subject was through practical effort in social uplift. For this purpose he set them tasks of information and assistance in connection with the many charities and correctional agencies of Chicago. His students were frequent visitors at the police stations, the municipal courts, the city and county prisons, the houses of refuge, the juvenile court, the social settlements, and the institutional churches. Few young men or women passed through any of Dr. Henderson's courses without obtaining a first-hand knowledge of the redemptive work which this great town is undertaking with such prodigal effort and such wise direction of energy.

♦ ♦

Thus drawn increasingly into social service, Dr. Henderson's large knowledge of similar organized effort in Europe and this country made him an indispensable counselor and leader in almost every effort at social reform. He was president of the Congress of Corrections and Charities. He was a prominent official in the National Prison Reform Association. He was a wise and helpful promoter of industrial insurance. He was the president of the United Bureau of Charities, an organization of immense importance in caring for the unresourceful in this city. He was a member of the Chicago Vice Commission, and as the last of his great public labors, he was appointed chairman of a Commission to investigate the distressing problem of unemployment, and report measures of relief. It is now believed that the excessive labor and anxiety resulting from this burden brought him to his death.

It is sometimes a matter of wonder that those who devote their lives to social reform are not crushed with the burden of sympathy and discouragement under which they are called to bend. It has been said more than once that the faces of our most prominent social workers bear the marks of their years of battle with organized greed and with public indifference. There were times when Professor Henderson gave evident proofs of the struggle he was waging in behalf of better laws and improved social conditions.

He met with frequent defeats and constant opposition at the hands of men who were willing to make profit out of the spoiling of the poor and the degradation of the exploited. He often spoke in Chapel when it was evident that the burning words he employed were lighted in the fierce fire of some contest in committee or council, in which he had been worsted. It is an open secret that some of his most cherished plans, the result of years of thought and labor, went down to defeat. Yet he never lost his optimism. He was most judicial in his mental attitude, and had fewer prejudices than are characteristic of most men who throw themselves with such ardor into great causes.

His face was an inspiration to those who met him in the day's work. His voice was deep, musical and inspiring. His faith in God and man was a rebuke to every form of pessimism and disbelief. To the religious and moral life of the students his counsels were a benediction. With the exactness of critical and scientific inquiry he applied the great truths of Christianity to the minds of wavering or cynical youth, and led them, half ashamed of their raw and fragmentary ideas, up to firmer ground in the light of Christian truth. And there was not one of his colleagues in any of the faculties of the University who did not feel the refreshing influence of Professor Henderson's deep and abiding trust in the moral order of the world and the basic truths of the Christian religion.

♦ ♦

A great Christian scholar and citizen has passed into the larger life. In what nobler activities his great powers are now employed we cannot know. But he has made it easier for all of us to believe in God, to trust the leadership of Jesus Christ, and to affirm with confidence the redemptive potencies of our holy faith.

H. L. W.

E. L. Powell: Man and Minister

An Appreciation of Louisville's Most Dynamic Citizen.

BY DENNY B. GOODE.

THE intensest man and at the same time the humanest preacher I know is the Rev. Dr. E. L. Powell, pastor of the First Christian church of Louisville. Nor is identification complete without extended reference to him as an integral and exceedingly unusual unit in the citizenry of a great city. Indeed, it is rather as man and citizen than as preacher that Edward Lindsay Powell is pre-eminent.

In any other walk of life than the ministry, Dr. Powell would have been marked out long ago for public preferment. Only the prejudice that exists (and very properly exists, if one who is entrusted with the preparation of this article may be permitted the expression of editorial opinion), only the widespread prejudice against ministers of the gospel serving in public office has prevented Dr. Powell from being mayor of Louisville, not once but many times; from being governor of Kentucky and perhaps United States senator.

"PAULINE EARNESTNESS" A CHARACTERISTIC.

I am invariably reminded of the Apostle Paul when I converse with Dr. Powell, or hear him speak. His predominant trait of character is his Pauline earnestness, not alone in the pulpit, but an earnestness of equal intensity at the banquet table, ball game, picnic, public reception, memorial service, pleasure, worship, play or work. I would not say that he stands head and shoulders above his fellows in intellect or scholarship or in everyday practicability, although even these qualities of his might make other men notable. He has forged to the very top of the citizenship of Louisville by the sheer power of his personality, a personality that can be sifted down and analyzed in the simple phrase, "Pauline intensity." I hesitate whether to classify it as intense earnestness or earnest intensity, but I do not hesitate to put both adjective and noun in the superlative degree. He is the master, or slave as you may look upon it, of boundless energy and of unbounded enthusiasm, else he could not be so earnestly intense. From these qualities emanate and around them rotate his other virtues—virtues which, imperative though they be in a Christian pastor, seem of only secondary importance in the mental and moral fibre of Dr. Powell.

DR. POWELL AND THE NEWSPAPERS.

For the past twenty years the women of Dr. Powell's church have been the hostesses at an annual banquet for the men of the church and a few outside friends, the purpose of which is realized in the promotion of innocent recreation and genuine good-fellowship and fraternity. It brings together representatives from the social, financial, educational and professional circles of the city. These men's banquets have been the most democratic institutions in Louisville. They have come to be of city-wide importance and while the men of the congregation are invariably invited the outside friends rotate so that in twenty years a thousand or two outsiders have at various times sat at this annual banquet. The addresses delivered at that banquet have always been published in full in the Courier-Journal and thus it has come to be



Dr. Edward L. Powell

Photo by Casick, Louisville.

known and talked about throughout the entire country.

Another institution maintained for ten or eleven years under Dr. Powell's ministry was the month-end Macauley Theater meeting of his congregation. The leading theater of Louisville was during all those years filled to its capacity at every meeting, the sermons being reported in full in one or both of the morning newspapers. When the First Christian church congregation moved to its magnificent new home, however, the meetings were discontinued in Macauley's Theater, but the institution was continued, and the last Sunday evening meeting in each month at the First Christian church has come to be a public meeting rather than a mere denominational event of worship and Dr. Powell's sermons at these meetings continue to be reported in the daily press.

PARTICIPATION IN CIVIC AFFAIRS.

Under Dr. Powell's ministry his church has been brought, through its pulpit, into the most intimate association and active participation in all the civic and educational affairs of the city. No public movement of consequence has taken place in Louisville in the past quarter of a century in which Dr. Powell has not been called upon to take a leading part. Shoulder to shoulder with a political leader whom he might denounce the following Sunday from his pulpit, he has worked to build a \$75,000 citadel for the Salvation Army.

Mindful that Louisville is a border city, recruiting its citizenry from the North and South, his congregation, as might be expected, is pretty evenly divided politically and it has required the highest type of courage for him to jeopardize his standing within his own denomination, if not his very ministerial employment, by taking a most active and unequivocal attitude in political campaigns. When the criticism that heaped up against such a stand on his part becomes sufficient to be noticed, he has in all loving kindness submitted his resignation as pastor to the congregation and without a dissenting vote it has been rejected; nor have his deacons ever felt called upon to rebuke his political par-

tisanship, knowing full well that it was instigated not from any personal feeling but from the deep conviction on his own part, whatever may have been their individual views, that he was right.

When the question of changing the government of the public schools arose a few years ago, Dr. Powell threw his whole heart and soul into the fight to divorce the schools from politics, and with the co-operation of other men of equal earnestness and of greater power, their endeavor was crowned with success, and today the Louisville public schools are regarded as among the very best in the country.

REMARKABLE PERSONAL POPULARITY.

One of the most remarkable tributes paid to his personal popularity was a testimonial banquet given in his honor some ten or fifteen years ago. Five hundred of the leading men in every walk of life in Louisville—Protestants, Catholics and Jews, men of every political party, wage earners and millionaires—sat at the banquet table.

Dr. Powell has been intimately identified with the civic interests of Louisville and with her commercial organizations. The Commercial Club annually confers upon some one citizen a certificate of life membership in recognition of his exceptional service in behalf of the city and upon one occasion this signal honor was paid to Dr. Powell.

During the past winter, not through any fault of their own, several thousand men of Louisville found themselves out of employment, and when conditions throughout the city as well as throughout the country were otherwise distressing, Dr. Powell in conjunction with other philanthropic men established a voluntary committee which collaborated with the city government and provided employment throughout the winter months for all who sought work. Dr. Powell became the head of the committee and unquestionably the distinct relief in this section was due to its activities. In fact, Louisville gained throughout the country such a widespread reputation for creating employment on its public works that idle men from a radius of hundreds of miles flocked here. Dr. Powell's committee had this situation to contend with in addition to the problem of employment within the city.

RELIGION AND LIFE.

Dr. Powell has been recently called upon to serve as chairman of a public commission appointed by the mayor to investigate the conditions, causes and extent of commercialized vice and its kindred sins throughout Louisville, and to make whatever recommendations seem desirable.

Dr. Powell is intimately associated with a current movement to erect in Louisville an auditorium commensurate with our needs and aspirations. His invariable effort has been throughout the long years of his pastorate in Louisville to emphasize the great truth that religion has to do with all of life and not some sectional part of life; that nothing that means social, business, educational or political improvement is to be considered alien to the activities of the church; that citizenship is a sacred responsibility and made all the more sacred when Christian men assume to discharge its duties under the principles of Jesus Christ.

Confession and Baptism

BY FRANK E. BOREN.

CONFESSION and baptism are in fact one thing. In modern practice we have separated what were originally united. In so doing we have lost much of the significance and impressiveness of what the New Testament calls baptism.

Let us imagine a marriage ceremony divided into three parts. Suppose that on a certain date the lovers meet, and, in the presence of witnesses, make oral confession of their faith in one another and pledge themselves to fidelity in the wedded life. Suppose that at a later date, in the presence of other witnesses, their oral confession is symbolized in the beautiful ring ceremony. Suppose that at a still later date, and in the presence of still other witnesses, the minister should pronounce them husband and wife. It would be a strangely chopped up marriage ceremony. Many of the witnesses would see only a section of the ceremony, and thus the beauty and impressiveness of it would be lost.

The foregoing illustrates precisely what we have done with baptism. On one date the oral confession. On another date, what we call baptism, but what is in fact only a fragment of baptism. On another date, the giving of the hand of fellowship. Originally these three were one. The word baptism, as used in the New Testament, includes all of these in its meaning. It was a comprehensive ritual. It was a solemn confession of faith in Christ, a dedication of the life to Him, and a joyful entrance into the fellowship of the church. In modern usage, confession has become a confession of theological belief rather than a confession of faith. Baptism has become a physical act, valuable it may be for what precedes it, but not thought of as in itself essentially a spiritual act. The hand of fellowship, with the divided state of Christendom, is nothing more than a welcome into the local church, or into the fellowship of a sect.

Confession, which in the early church was a part of the ritual of baptism, was not a statement of theological beliefs, but a confession of faith, the expression of a purpose, the pledging of one's self to the Christian ideal and to allegiance and loyalty to Jesus Christ. There was no theological test of fellowship whatever in the early church. The test of one's fitness for membership in the church was one's faith. It was not long until the appearance of teachings that were considered heretical and harmful to the faith gave rise to the formation of doctrinal statements to safeguard the faith. These were brief at first, but in time grew into the elaborate creeds of Christendom,—often called confessions of faith, but in reality statements of belief.

HOW CREEDS GREW.

Of course the purpose of these creeds was, at first, to conserve the spiritual values which sound doctrine contained. It was never supposed that correct beliefs had any value in themselves apart from their bearing upon life. There can be no doubt that error is harmful to faith, and should be combated with truth. But as theological combat waxed warm, many things which were not of fundamental importance and many things of a speculative nature, which even if true, had no perceptible value for life, came to be incorporated in the creeds. And the worst of it was, that many people living on a very low moral level, living selfishly and meanly, with no fine idealism in their lives,



Frank E. Boren

fancied that they were going to Heaven when they died because they had subscribed to the orthodox creed. Doctrine was thus effectually divorced from life, and degenerated into dogma. Ignorant adults and even young children gave a formal assent to these creeds, without the slightest conception of what they meant, or with the remotest suspicion that they had any bearing upon life, and thought that in so doing they were assuring their soul's salvation. Even so simple and beautiful a confession as that ascribed to Peter may be so used as to become a bare theological statement, and may be as formally made, and with as little discernment of spiritual values, as the elaborate creeds of the churches.

WHERE CONFESSION HELPS.

The necessity of confession arises out of our social nature. We cannot live our complete lives, we cannot even know what it means to be a man, apart from actual relationships with our fellows. The very existence, therefore, of religion in the heart, leads inevitably to the formation of religious societies—the church. We can conceive of no way in which one can enter into the fellowship of the church without making known in some way his desire. This may be done in the most informal way; but in whatever way it is done, it is a confession of faith. The importance and value of it is such that it is worthy of being made in the most beautiful and impressive way possible. It is a most solemn and significant hour in one's life when he feels that he is becoming a "fellow-citizen with the saints, and of the household of God." That hour cannot be made too impressive to himself or to those into whose fellowship he is entering.

What has been said about confession is all the more pertinent when we remember that confession and baptism were not separate things in the early church. Baptism was a symbolical and ritualistic confession. The oral confession was a part of the ritual of baptism.

WHAT IS BAPTISM?

Baptism is neither immersion, nor

sprinkling, nor pouring. It is the entire ritual of confession, dedication, and entrance into the fellowship of the church. The Greek word, as used in the New Testament, means all of this. The word "baptizo" meant originally in classic Greek, to dip. But words have a history. They are subject to the laws of evolution. This word came to mean bathe, cleanse—the effects of dipping—and perhaps in many cases, bathe, cleanse, without close regard to the manner of cleansing. When the Hebrews, two or three centuries before Christ, came to speak the Greek language, this word became a substitute for their words having similar meanings. But the Hebrew words had acquired a ritualistic significance which now came to be a part of the meaning of the Greek word. Thus in time the idea of any particular physical act came to be almost a negligible part of the meaning of the word. It was not the physical act that was stressed, but the entire ritualistic significance. It was in this larger sense, with far richer spiritual significance, that the word was used in the New Testament.

Baptism is essentially a spiritual act, and therefore has an appropriate place in the spiritual welfare of men. When Peter said, "Repent ye, and be baptized—unto the remission of sins," he would have been utterly amazed if some one had said to him, "Do you really mean to tell us that we must be immersed in water in order to be saved?" He was thinking of baptism in its larger aspects. Such a question about the physical act would not have been thought of in that day, and would have had no pertinency whatsoever. But when we think of salvation in terms of life and character, and think of baptism as a spiritual act, we see the naturalness of the place assigned to baptism in the New Testament.

THE "ONE BAPTISM."

Much of the value of baptism is lost today because of the divided state of the church. Originally it was a putting on of Christ, and at the same time an entrance into the Church. But today when we press the question of church membership, some one is apt to ask, "What church?" A divided Church means a cheapened baptism. We may answer the above question by saying, "The Church universal, invisible, spiritual." This is a fine conception, but means little of practical value to the average man. We need actual, concrete fellowship with a visible Church, in order that the life may have spiritual culture and comradeship, and be made efficient in service.

We have yet to learn what Paul meant by the "one baptism." He may have had in mind the democracy of our faith. There was the same Lord, and the same spiritual privileges for master and slave, for Jew and Greek, for male and female, and therefore the "one baptism" for all. He may have had in mind also the tendencies toward division. As long as some were giving allegiance to Apollos, some to Peter, and some to Paul, there was effectually a divided baptism. Where there was only one body, and one Lord, there could be only one baptism. With the church split into two hundred sects today, we have effectually some two hundred baptisms. This is why baptism is so cheap to the average man. Some day the lost unity of the church will be restored, and we shall have the "one baptism."

A Socialist Studies Henry Ford

BY ALLAN L. BENSON.

If there is any place on the face of the earth where autocracy and paternalism permeate the atmosphere, it is the Ford automobile factory, in Detroit. A socialist visiting this famous institution would be expected therefore to carry with him an extremely critical point of view. It is somewhat surprising to learn the impression made by the Ford plant upon Mr. Allan L. Benson, author of "The Truth About Socialism." Here is Mr. Benson's verdict, after his investigation of the Ford ideas, the latest of which is to rebate to buyers of Ford cars, pro rata, eighteen millions of dollars, which amount is to be taken from the company's profits: "Let others decry him. I will not. He is doing more for the salvation of the working class than any Socialist. I do not care what his theories are. I care everything for his facts. And he has them!" Mr. Benson tells his story for Pearson's Magazine.

IT HAPPENED to be passing the cashier's office, with Mr. John R. Lee, the Ford publicity man, when a line of men were ranged before the outside window waiting to be paid. Mr. Lee said: "Come in here—I want to show you something"—and rapped on the door leading to the cashier's office. We went inside, and there was a rack filled with pay-envelopes, set on end. At the upper end of each envelope was the employee's number and the amount of money due him for two weeks' work. I was asked to look over the envelopes and see how much money was marked on each. There were perhaps a thousand envelopes in the case. I did not look at every one, of course, but I looked at a good many—perhaps a hundred. I did not find one that contained less than \$60 for two weeks' work.

Most of them contained sums ranging around \$65 and \$75, and some contained more. Nobody can ever make me believe that Ford is dishonest in his contention that he is sharing his profits with most of his men. I know better. I know he is doing what he says he is doing.

After I had looked at the envelopes, I stood for several minutes watching the men who were lined up before the window. They were just ordinary workmen. Anywhere except in the Ford plant they would have been regarded as inferior creatures unable to earn more than \$2 or \$3 a day. They were precisely such men as could be gathered up with a net on the street-corners of any large city containing a large foreign population. Not one of them, probably, understood the tariff, the currency question, or knew who caused the war in Europe. But each of them knew enough to do his part in increasing the production of the Ford plant, in 1914, to the extent of 82,988 cars.

"EFFICIENCY" IN THE FORD FACTORY.

An outside manufacturer was given a contract to make 150,000—gasoline tanks, if I remember correctly. The price, at any rate, was to be \$1.50 each. After the contract had been made, he said to Mr. Ford: "The price is so low that I can not make anything on it to speak of. But the contract will help pay my overhead charges during this dull time, and, if I should be lucky, I might make a profit of 4 or 5 per cent."

Mr. Ford replied: "If you do not make a good profit on this contract, it is your fault. If you can not make these tanks for 75 cents apiece, something is the matter with your methods."

The manufacturer declared that he could not come within gunshot of 75 cents. Mr. Ford told him that his plant was then not run on correct principles. "Let me send some experts to your factory," said Mr. Ford, "to report to me on conditions. I will study their report and will tell you how to change your methods and reduce your cost."

The manufacturer consented and the

experts investigated the plant. As the result of their report, Mr. Ford suggested changes in manufacturing methods that would involve an expenditure of \$15,000. The manufacturer made the changes, filled his contract for 150,000 tanks, and came around smiling. He said to Mr. Ford: "You said I should be able to make the tanks for 75 cents apiece. You were a little high. After I made the changes you suggested, I made them for 73 cents each. Not only that, but I have reduced the cost on all the other things I make in my factory."

NEW SHOP METHODS.

Old-fashioned shop-practice requires that in assembling the underbodies of automobiles, the men travel from bench to bench to do their work. Mr. Ford brings their work to them, while the men stand still. The work-bench is a moving platform as wide as an automobile, about knee-high, and a block long. The moving platform, it should be explained, is an endless belt. At the head of this platform is a pile of metal bars. Two of these bars are placed on the moving platform (which moves, by the way, perhaps two feet a minute) and the assembling of the automobile is begun. Joints are put together, a few screws are turned by two men, one at each side of the platform, and by the time the last screw is turned, the bars have moved along to two other men, who add something else.

When the time comes to put in the engine the platform has moved along to a point where an engine is suspended above the platform on a tackle-block. A few pulls at the chains of the tackle-block drop the engine into place. The drive-shaft is coupled to the engine-shaft and fastened with set-screws, and the machine has moved along to the next two men. A gasoline-tank containing a gallon of gasoline is dropped into place and fastened where it belongs.

Twenty-eight minutes from the time the assembling of the automobile began, it has reached the end of the platform and a workman jumps aboard and drives it, under its own power, down an inclined plane, and off into the next shop. Two automobiles are assembled every minute of a sixteen-hour day, the men working in eight-hour shifts.

EVERY MAN "ON THE JOB."

I never before saw such a body of men. As I looked into their faces, I caught a glimpse of the spirit in which men will approach their tasks when the capitalist profit-taker is removed from the back of labor and labor receives all it produces. No one went about his task listlessly, as if he were waiting for the whistle to blow. No one looked worried. No one looked as if he were discontented. No one looked as if he were saying to himself: "Oh, I drudge here for a bare living, while Ford has millions." Every one looked as if he were well nourished and contented in his mind. Every one

was alert and "on the job." . . .

Mr. Ford has demonstrated that in seeking to buy labor as cheaply as you can, you defeat your own purpose. Instead of decreasing the cost of production, you increase it. Adversity may compel your employes to accept your low wages, but nothing can make them like low wages. Men know when they are being robbed. Men who know they are being robbed do not go about their tasks enthusiastically. They see you trying to get as much as you can for your money, so they try to give as little labor as they can give for their wage. Can you blame them? Do you expect them to be open-handed when you are tight-fisted?

HOW THE FORD PLAN AFFECTS THE WORK-MAN.

Mr. Ford found a man (a foreigner) who, according to the custom of his native land, housed twenty roomers in his cottage. The roomers slept in two shifts, and the wife had nothing to do between midnight and 4 o'clock of each morning—at all other times she was working like a dog. When the Ford profit-sharing plan was put into effect, the foreigner was given a wage sufficient to enable him to support his family without keeping lodgers, but the foreigner continued to keep them. Ford, through his investigating department, found it out and called the man on the carpet. "I am paying you enough to live on decently," he said. "Now, you get rid of your lodgers and give your wife a chance to have more rest, or I will cut off your share of the profits."

Autocracy? Reeking with it. Right in principle? Absolutely not. Right in practice? Ask the wife.

THE WARRIOR'S PRAYER.

Long since, in sore distress, I heard one pray,

"Lord, who prevailest, with resistless might,

Ever from war and strife keep me away, My battles fight!"

I know not if I play the Pharisee,

And if my brother after all be right;

But mine shall be the warrior's plea to thee—

Strength for the fight.

I do not ask that thou shalt front the fray,

And drive the warring foeman from my sight;

I only ask, O Lord, by night, by day,

Strength for the fight!

When foes upon me press, let me not quail,

Nor think to turn me into coward flight.

I only ask, to make my arms prevail, Strength for the fight!

—Paul Lawrence Dunbar.

"Those who jump at conclusions usually go limping back to the starting-point."—"Boston Transcript."

President Wilson on the War's End

In a speech before the Maryland annual conference of the Methodist Protestant church, in session at Washington, D. C., last week, President Wilson said it was his belief that no man was wise enough to pronounce judgment on the European war at this time. "But," he added, "we can all hold our spirits in readiness to accept the truth when it is revealed to us in the outcome of this titanic struggle." The president reminded the delegates that in transacting the business of their church they were like the men in charge of the nation's government, in reality, handling "the phases of the day." The heart of the recent executive pronouncement follows:

YOU are handling the affairs of the church as they stand under the treatment of the men of your generation. Back of them lie the eternal principles which you are trying to exemplify in the life of the work; back of us here in the government lie the eternal principles of justice and righteousness, which, in my conviction, at any rate, we do not derive from ourselves, but from the same source from which a great church derives its inspiration and authority. . . .

A GLEAM OF HOPE.

It seemed to me that it was worth saying something like this: These are days of very great perplexity, when a great cloud of trouble hangs and broods over the greater part of the world.

It seems as if great blind material forces had been released, which had for long been held in leash and restraint. Yet, and underneath it, you can see the strong impulses of great ideals.

It would be impossible, ladies and gentlemen, for men to go through what men are going through on the battlefields of

Europe and struggle through the present dark night of their terrible struggle if it were not that they saw or thought they saw the breaking of light where the morning should come up, and believed that they were standing each on his side of the contest for some eternal principle.

THE WORLD TO SIT IN JUDGMENT.

Then all about them, all about us, there sits the silent, waiting tribunal which is going to utter ultimate judgment upon this struggle, the great tribunal of the opinion of the world; and I fancy I see—I hope that I see, I pray that it may be that I do truly see—great spiritual forces lying waiting for the outcome of this thing to assert themselves, and asserting themselves even now, to enlighten our judgment and steady our spirits.

No man is wise enough to pronounce judgment, but we can all hold our spirits in readiness to accept the truth when it dawns on us and is revealed to us in the outcome of this titanic struggle.

You will see that it is only in such general terms that one can speak in the

midst of a confused world, because, as I have already said, no man has the key to this confusion. No man can see the outcome, but every man can keep his own spirit, prepared to contribute to the net result when the outcome displays itself.

That is the reason I said to a body similar to this only a few nights ago that I welcomed the atmosphere which these solemn assessments of the human spirit bring to Washington.

AT THE CENTER OF THINGS.

For this is the place of assessment. In one sense, Washington is not even a part of the United States. It is where everybody else comes sooner or later and speaks his mind about the United States and about many outlying parts of the world.

Mr. Bryan and I are constantly auditors to what I dare say is a large part of the opinion of the world; to judge by the time it takes to express it, I think a very large part, and to judge by the variety and contrariety of it, I dare say it is a fair cross section of what men are thinking about.

Authorities on War

Reprinted from Harper's Weekly.

"Thou shalt not kill."—Moses in the Decalogue.

"Take not up the sword. They that take up the sword shall perish by the sword."—Jesus, the Carpenter of Nazareth.

"Always when there is a war, the devil makes hell larger."—A German Proverb.

"Cannons and firearms are cruel and murderous machines."—Martin Luther.

"O, war, thou son of hell!"—William Shakespeare.

"War is a brain-spattering, wind pipe splitting art."—Lord Bacon.

"War is the devil's gambling game."—George Fox.

"War is the business of hell."—Rev. John Wesley.

"There never was a good war or a bad peace."—Benjamin Franklin.

"War is the trade of barbarism."—Napoleon Bonaparte.

"A good man never makes a good soldier. The worst man always makes the best soldier. The soldier is nothing but a hired legalized murderer."—Napoleon Bonaparte.

"Providence takes no notice of which side is right or wrong in any war. Providence is always on the side of the heaviest artillery."—Napoleon Bonaparte.

"Napoleon was a mighty gambler, whose game was empires, whose stakes were thrones, whose table, earth, whose dice were human bones."—Lord Byron.

"The military profession is a damnable profession."—The Duke of Wellington.

"War is the statesman's game, the priest's delight, the lawyer's jest, the hired assassin's trade."—Shelley.

"My greatest regret is that I have been

the author of three wars in which thousands of lives were lost."—Prince Bismarck.

"The soldier is a hired assassin."—Victor Hugo.

"In the twentieth century war will be dead, the scaffold will be dead, national boundaries will be dead, only man will live."—Victor Hugo.

"I confess without shame that I am

A PRAYER IN TIME OF WAR.

By Alfred Noyes.

Thou, whose deep ways are in the sea,
Whose footsteps are not known,
Tonight a world that turned from Thee
Is waiting—at Thy Throne.

The towering Babels that we raised
Where scoffing sophists brawl,
The little Antichrists we praised—
The night is on them all.

The fool hath said . . . The fool hath said . . .
And we, who deemed him wise,
We who believed that Thou wast dead,
How should we seek Thine eyes?

How should we seek to Thee for power
Who scorned Thee yesterday?
How should we kneel, in this dread hour?
Lord, teach us how to pray!

Grant us the single heart, once more,
That mocks no sacred thing,
The Sword of Truth our fathers wore
When Thou wast Lord and King.

Let darkness unto darkness tell
Our deep, unspoken prayer,
For, while our souls in darkness dwell,
We know that Thou art there.

—London Daily Mail.

tired and sick of war. Its glory is all moonshine. Even success the most brilliant, is over dead and mangled bodies; the anguish and lamentations of distant families appealing to me for missing sons, husbands and fathers. It is only those who have not heard a shot nor heard the shrieks and groans of the wounded and lacerated, that cry aloud for more blood, more vengeance, more desolation. War is hell."—General William Tecumseh Sherman.

"They shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not rise against nation, nor shall men learn war any more."—The Hebrew Prophet Isaiah.

"War is organized murder, pillage and cruelty. I acknowledge ourselves to be a bloodthirsty horde of brigands."—Gen. "Chinese" Gordon.

"War is the work of butchers."—Kipling.

It is not only our duty to be right and to be just and to be pure, but it is our duty to be so in such a way that we shall seem lovely to men. There is no apology needed for the rose—it is its own apology; the grapes in a vineyard make themselves manifest to every passer-by; and every man, to be a Christian after Christ's method, should so live that when persons look upon him they shall say: "It is lovely! it is beautiful!"—H. W. Beecher.

You cannot dream yourself into character; you must hammer and forge yourself into one.—Froude.

To be despised may be no ill-fortune, but the real ill-fortune is to be despicable.—John Ruskin.



THE CHRISTIAN CENTURY

EDITORIAL

WHERE IS THE FRONTIER?

HOME missions has ever lived upon the frontier. The home missionary has followed the settler as state after state has been redeemed from the wilderness, and made to blossom with the crops that are useful to man. At last even the "American desert" has been settled. The home missionary leaders, in a trip through the west a few years ago, were made to realize that but few communities of size in America are without a church. Yet half the population is outside the church. Where then is the frontier? Has home missions any longer a task?

The frontier is to be found in the central sections of the great cities. Here a million immigrants, and more, are dumped every year, to live in the city's smoke and grime, and next door to the red light and gambling hell. In this awful environment the newcomer loses his hold upon spiritual things, surrounded as he is by vanity and licentiousness and materiality on every hand.

The frontier is to be found in new cities sprung up as Gary did, brought into being by the magic wand of the capitalist. There are many such new cities organized around great industries. Here heroic efforts may accomplish more in five years than work in an old established city might bring to pass in many decades.

The frontier may sometimes be found in the rural sections of the older states. From these districts, the American owner has gone to town and left his land in the hands of the immigrant farmer. This man lives with a lease that is good for only one year in most cases. He feels himself a transient. The old family church of the community is closed for want of worshippers, while the tenant farmer loses his soul in the struggle with high rents and low profits.

The frontier, then, is to be found in the vanguard of the social movements of the country. When the social movement is toward California gold mines, the frontier is to be found there. When the social movement results in the building up of cities, until they comprise now nearly half of our total population, the frontier is there. There is still a "frontier" where we need our home missionary propaganda.

TEMPERAMENT IN RELIGION.

MANY of the differences in the churches are temperamental far more than they are theological. The conservative is the man who praises the old and idealizes it. In some communions, he looks back to the middle ages and glorifies them as the era of faith and of chivalry. The man of the radical temperament looks back with abhorrence upon this same period and dubs it "The Dark Ages."

The conservative sometimes fastens upon a very little thing as the symbol of his hold upon the past and its values. In a church where the individual communion cups were being introduced in a city in western Illinois, a deacon would take the communion only from the old cup which he was accustomed to use. He was oblivious to the humor of the fact that this cup had become at last his "individual" communion cup.

The radical, also, fastens upon the trifling in many cases, as the symbol of his protest. If in a Presbyterian church the Apostles' Creed is recited, he must needs have a change of phrasing when he comes to the words, "he descended into hell," even though everybody in the congregation has long since invested these words with the modern meaning. This radical is watching his pastor's use of old phrases, and is wary lest they be misunderstood to convey discarded religious ideas. For him the world that is worth while was born only yesterday, and history is but a rubbish heap.

These phenomena are not confined to the church. The same political radical that clamored a few years ago for the referendum and a ballot the size of a blanket, is now shouting for "the short ballot," the latest panacea of political reform. There is the conservative politician that harks back continually to issues and measures that might well have been regarded as settled in the campaign of twenty years ago.

These are the centripetal and centrifugal forces of society. Neither can live without the other. In England, Tories and Whigs have long since learned to regard each other as at least "necessary" evils. The next stage in civilization will be an effort at sympathetic understanding between these two groups in society. It will be a happy day when the whole church of God shall pray together as did the old elder and the young minister in "Beside the Bonnie Briar Bush." In that day, the conservative shall pray to be led into all truth, and the radical shall ask humbly that he may be found true to the faith of the fathers.

EDUCATIONAL PROGRESS.

IT HAS taken many years to create the moderate measure of educational conscience now possessed by the Disciples of Christ.

It is due to this slow development of sensitiveness to educational needs that our colleges and other instructional foundations have been so long in attaining their present degree of competence, and are still far from adequate equipment.

The Men and Millions Movement has done much to put our educational cause into its true place in the co-operative plans of the Disciples. More than ever before the colleges have received consideration from men and women able to afford the needed support.

In another direction as well, our educational interests have advanced markedly of late. The organization of the Board of Education of the Disciples was long delayed, but has at last been followed by such co-operation of the heads of our educational institutions composing its membership, as to give promise of an efficient educational program in the work of the churches for the future.

Educator is now listed among the other causes receiving consideration and support through the budget plan. This means that in an increasing degree education will become a recognized interest of our churches, and not be left to the isolated campaigns of the different schools, and the spasmodic contributions of individual givers.

It is probable that within a very short time an educational secretary will be secured by the Board of Education. This man will be chosen only after careful deliberation. He ought to represent, and doubtless will, a high order of educational efficiency, and will be the means of interpreting to colleges and churches alike the place which education must have in religion as well as that which religion should have in education.

In the future the educational program at our national conventions ought to be one of the most interesting and impressive of all the sessions.

THE CITY BEAUTIFUL.

SOME years ago the mayor of Chicago appointed a Commission to study the city and report upon a plan for its progressive beautification.

That Commission has been at work consistently since that time, and has in recent years been recognized and supported by the Association of Commerce.

Under its direction plans have been drawn for such improvements as will eventually make Chicago one of the most beautiful cities in the world, if its growth can be shaped and its improvements directed on the lines the Commission has drawn.

It has long been recognized that what is called the "loop section," included within the down town quadrilateral of the elevated railroad, is far too small to inclose, as was once planned, the business portion of Chicago.

In those days the two branches of the river and their conjoined outlet to the lake, forming the well known "Y" of the Chicago coat of arms, determined the limits of the different sections and effectually separated them.

It is now understood that the Chicago river is to be no longer a barrier, but for the most part a useful factor in the extension of the city and its beautification.

The great Municipal Center, including a spacious park sur-

A CONSTRUCTIVE WEEKLY

rounded by the necessary buildings, will occupy space far to the west of the river, nearer the actual center than any portion of the present "loop" can be. Here will be placed the Federal building, the county and city offices, the courts and other municipal structures.

Grant Park, now rapidly being pushed out into Lake Michigan, will be the site of the new Field Columbian Museum, the great Municipal Stadium and a vast Recreation Pier. Michigan Boulevard, already for many blocks one of the most impressive avenues in the world, is to be greatly extended, and its span across the river to the north will be a triumph of architectural skill and beauty.

But most of all, the Lake Front, extending from Lincoln Park to Jackson Park, a total of some twelve miles, and affording a water front unparalleled by any other city situation in the world, is to be made a conspicuous feature of the new plan, with parkways, drives and lagoons, such as will bring out in full proportion the magnificent natural advantage of Chicago's location.

Progressively these features of the new Chicago are being projected. The completion of the plan will cover many years, but its inception is already apparent.

What is being projected on a gigantic scale for this city may be undertaken by any smaller municipality that is sensitive to its natural advantages and wishes to realize for itself in some measure the ideals of a "City Beautiful."

THE NEW BARBARISMS OF WAR.

WAR has always been a brutal and barbarous adventure. At the best it is the sacrificial devotion of a people to a holy cause. At the worst it is the satisfaction of the instincts of the brute and the jungle.

And even in those wars in which nations have attempted to vindicate high moral principles there has been far too much of the barbarism of beasts rather than the high courtesy of knightly men in high contest.

No conflict has ever revealed more of the inner hideousness of war than the present. It has been said for a generation that the increasing effectiveness and murderous precision of the modern instruments of war tended to make all future contests of this character impossible.

It is now evident that all that was said regarding the terrible destructiveness of modern military enginery is true. Yet in spite of that fact the present war has been prosecuted with painstaking employment of every deadly weapon, and at enormous expense of life.

In former centuries few men were employed in battles, and those were well protected by armor, with the result that the loss of life was comparatively small. The historian now knows also that the reports of enormous losses by the combatants on either side were hugely exaggerated. But there seems no possibility of exaggeration in the present struggle.

The descriptions, both written and pictured, that have come from the battlefields in Flanders leave nothing of horror to the imagination. The destruction of a squadron of cavalry by the bursting of a giant mortar, leaving the fragments of horses, men, clothing and arms scattered in a chaos of frightful wreckage, is a new scene in history.

But far worse are those plunges back from the supposed civilization of the twentieth century to the barbarism of prehistoric times witnessed in the wanton destruction of cities, the ruthless mutilation of works of art, the violation of women, and the dismemberment of children now known to be not the envenomed accusations of partisans, but the cold-blooded and horrifying facts of actual experience.

To these bald and brutal relapses into jungle ferocity, and worse than jungle vileness, there is now added the chapter of submarine attack upon neutral and helpless ships. Many things may be condemned in the heat and madness of war, but such violation of all laws, human and divine, leaves a red scar on the record of any nation that sinks to such a level of barbarism.

The muse of history will have much to ponder over when writing the story of this conflict.

THE HOME MISSIONS COUNCIL.

IN DAYS gone by, there has been much criticism of home missionary work in America. The scandal of over-churched villages with rival churches supported by home missionary bodies gave rise to a justifiable protest on the part of the business men of the church.

The organization of the Home Missions Council, bringing into conference the leading home mission agencies of America, did not mean the immediate elimination of this competition, but it did mean the beginning of a better day. It is easier to organize a church than to kill it, and the competitive churches must be allowed to die the less merciful way of slow exhaustion in many cases. The great missionary leaders have seen the wisdom, however, of a new method in taking America for Christ.

The first advantage of the Home Missions Council has been that the great leaders of home missions now know each other. It is impossible to treat the man that you know with quite the same coldness and abstraction as the man whose personality is represented simply by a name in a report. The home missions leaders in their fellowship have come to be friends and comrades in a great common cause.

The exchange of denominational experience is also a great gain in the work of home missions. Why should each denomination go to the expense of trying a new method, independently of what others have learned in the same experiment? Presbyterians are now sending young men of America to European countries to study the immigrant in his native habitat. Why should other denominations try this expensive method until the Presbyterians are ready to pronounce it a success? The interchange of experience reveals the fact that different denominations have achieved conspicuous success in varying tasks. All this experience is now made available for as much of American Protestantism as is willing to live and work in the spirit of co-operation.

The denominationalist in every communion may fear for his denominational autonomy. The denomination, even from a selfish point of view, has nothing to gain by repudiating experience. The Home Missions Council has limited no man's liberty, but it has shown how free men and free societies may profit by fraternal and Christian spirit.

The kingdom of heaven is not come when God's will is our law. It is come when God's will is our will. When God's will is our law, we are but a kind of noble slaves. When his will is our will, we are free children.—George MacDonald.



*The Late Dr. Charles Richmond Henderson,
Chicago's "First Citizen"*
(See opening editorial.)

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

University Students Won to Religion.

Dr. John R. Mott, Mr. Sherwood Eddy, C. D. Hurrey, and D. R. Porter recently assisted in holding a five-days' evangelistic campaign at the University of Michigan. The student audiences averaged five thousand a day. Five hundred men decided for Christ in the meetings, and the action taken by the university athletes indicates how the student body was touched. A series of resolutions were drawn up on such items of student conduct as betting at games, drunkenness among students and profanity. These Y. M. C. A. leaders are going through the educational institutions of the country with this propaganda.

A Remarkable Pastorate.

The Rev. Samuel J. Nicholls has been for fifty years the pastor of one church—the Second Presbyterian, of St. Louis, Mo.—and has recently celebrated the anniversary. He had one other pastorate before going to St. Louis, and served as a chaplain in the Civil War.

Hard Times for Missions.

Protestant missionary societies are just closing their books for the year, and all are confronted with the same situation—insufficient funds. Both home and foreign Baptist societies report about the same income as last year, but plans for advance will have to be given up. With them must probably go, in the case of the foreign work, a cut of \$100,000 in appropriations for next year. The Congregational home work handles \$650,000 a year in national and state societies. The leaders expect to fall \$10,000 behind in national work, with no prospects of any advance in the work proposed. Presbyterians, home and foreign, among the largest boards in the world, began the year with deficits of \$430,000 and fear they will close with \$250,000 still unpaid. They also fear they will add more to it through falling off of receipts this year. On the whole, missionary financiers declare this to be the most trying time in their experience.

Rockefeller Foundation and Missions.

The Rockefeller Foundation has issued a statement through John D. Rockefeller, Jr., that the Foundation will co-operate with the missionary agencies in giving modern medical knowledge to the mission lands. The Foundation has established the China Medical Board, with offices in New York, and a resident director in China. The Foundation will also make grants of money to certain missionary societies to strengthen their medical work in foreign lands. The past achievements by the missionary societies have met with warm commendation by the Foundation.

Theological Students Increasing.

In nine years, the theological schools of the country have increased in number from 156 to 179, and the student enrollment from 7,411 to 10,965. During the same period the medical students of the country have decreased in number from 24,012 to 16,130. The decrease in the enrollment of dental students is less than that of theological students. The professions growing more rapidly than the ministry, in the number of students, are the law and veterinary practice. If the

supply of ministers is utterly inadequate at present, the situation does not seem to be hopeless. One fact that dampens one's optimism is that the standards of many of the theological schools enumerated are very low.

Louis F. Post Defines a Christian.

A popular magazine offered cash prizes last summer for the best answers to the question, "What is a Christian?" These prizes have been awarded and the prize articles published in the magazine. Along



Rev. S. G. Inman, Secretary of the Latin American Missionary Conference.
(See news item on opposite page)

with them is a statement by Louis F. Post, the well-known single-tax exponent. Here is Mr. Post's definition: "An actual Christian is one who in individual concerns sincerely tries to practice the Christian ideal, and in common affairs sincerely tries to convert to the Christian ideal the social organism of which he is a part."

Seminary Has Largest Class in History.

Garrett Biblical Institute, of Evanston, Ill., a prominent institution of the Methodist Episcopal church, has just graduated the largest class of prospective ministers in the history of the institution. There were thirty-eight taking the Bachelor of Divinity degree, and twenty-seven received the certificate.

Memorial Meeting to Dr. Henderson.

A meeting was held in Auditorium theater, Chicago, on April 11, to review the life and achievements of the late Dr. Charles Richmond Henderson of the University of Chicago. Miss Jane Addams reviewed the social work of Dr. Henderson. Dr. Shailer Mathews spoke of his religious life. President George Vincent spoke of his career as an educator, and Prof. Graham Taylor told of his civic interests.

Higher Education Encouraged.

A significant institution among Methodists is the Postgraduate Association which is to be found in many conferences. This is made up of preachers who have received a degree in advance of the A. B. The Postgraduate Association of Illinois and Central Illinois conferences will meet

at Illinois Wesleyan university, Bloomington, soon, and Rev. Harry F. Ward, social service secretary, will make a number of addresses on social topics. The Book Concern of the denomination will receive critical examination at the hands of the men. The Postgraduate Club of Rock River Conference will meet in Chicago in a few days, and will spend considerable time discussing "The Radical Seats."

Baptist Congress to be Discontinued.

The Baptist Congress has voted to disband and the last secretary finds on hand a number of copies of the proceedings covering a period of years. These he is offering to give away to those interested. The Baptist Congress was long the arena for the expression of progressive opinion in the denomination.

Join Episcopal Fellowship.

The shifting of denominational fellowship of ministers is one of the phenomena of the times. This week the news favors the Protestant Episcopal church. Rev. Lewis Thomas Gwynn, formerly a Roman Catholic priest, was received into the priesthood of the Episcopal church by Bishop Edsall. It is interesting to note that he was given another ordination, though he had been previously ordained in the Roman church. This is interesting in view of the fact that the Episcopal ministry derives its "apostolic succession" from the Roman church. Rev. Philip Ayres Easley, a Methodist minister of Cold Springs, New York, was confirmed by Bishop Perry at Grace church, Providence, on March 18, and he has become a candidate for holy orders.

Eliminate Scramble for Moderatorship.

In days gone by the honor of being moderator of the Presbyterian church, the highest honor in the gift of that body, has sometimes led ministers to put themselves forward for this position, and to organize a political campaign with all the marks of any other political scramble. At the last two general assemblies of the church, there has been sufficient sentiment to reject the names of any men who had furthered their own candidacy, and to elect men who were not in any sense covetous of this honor. The Presbyterian press is still agitated over the question, but the dignity and sense of propriety which prevails in this great denomination insure that political maneuvers are forever past in the national legislative body of this denomination.

Chickens and Indian Missions!

One of the problems in India is the economic dependence of the people on the caste system for employment. Conversion often means the loss of a livelihood. A men's Bible class at Coatesville, Pa., has worked out a solution for the sweepers of India. They shipped a coop of prize poultry to an Indian village and these were given to the sweepers of that territory. Soon the improvement over the native chicken made the sweepers independent of their ancient occupation. The government in India has become interested, and eggs from this sweeper settlement will be carried to many parts of India this year. One of the inhibitions to conversion to Christianity has been removed in this section.

Baptists Work at State University.

Work in the state universities by the religious denominations assumes every year larger significance. The Baptists of Illinois are buying one of the best lots near the campus of the university at Champaign. Two years ago, Rev. Martin S. Bryant, of Colgate university, was selected to serve as student pastor. A church was organized which is now meeting in the Y. M. C. A. building, and a financial agent is in the field seeking to raise thirty thousand dollars for a building.

Baptist Secretaries Are Criticized.

This has been a hard year for missionary societies and the Baptists, in common with other denominations, have suffered from diminished income, and the consequent retrenchments. The situation has given rise to certain obscurantist criticism of the over-burdened officials, culminating in a demand that the secretaries economize by giving up the use of the Pullman service on the railroads! Dr. Batten, the social service secretary, has answered these critics in kindly words by raising the question whether the economies demanded by a few strident voices would really be economies if they resulted in lower efficiency in the workers.

Dr. Jowett Shows Ministers' Perils.

Dr. J. H. Jowett, of New York, believes that the ministers of America are being diverted from their proper tasks by a multitude of duties without significance. He says: "In the midst of our fussy, restless activities, in all the multitudinous trifles which, like a cloud of dust, threaten to choke our souls, the minister must fence off his quiet and secluded hours and suffer no interference or obstruction. I am profoundly convinced that one of the greatest perils which beset the ministry of this country is a restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or of strength for receptive and absorbing communion with God. We are tempted to be always on the run, and to measure our fruitfulness by our pace and by the ground we cover in the course of the week."

A Friend of the Boys.

Ernest K. Coulter is a specialist on work among the boys and he has come to be known as the Big Brother Man. He knows the ins and outs of the boy nature. Mr. Coulter quotes a definition given him by one of the boys, "A friend is a feller that knows all about yer and likes yer just the same!"

Church Taxation Bill Killed.

The Senate Taxation committee of New York recently gave a hearing to the bill which was proposed as a measure to tax all church properties in excess of a hundred thousand dollars in value. The committee did not favor the bill and it is said it will not be heard from any more this year.

Analyzing "Billy" Sunday's Results.

The ministers of Philadelphia are analyzing the results secured from the recent Billy Sunday campaign, which was conducted at an expense of \$150,000. About half of the names handed in are already on the church books, and these people went forward on an indefinite invitation for "reconsecration." About two thousand are Roman Catholics who will remain with their communion for the

most part. Two thousand are children, some of whom are old enough to become members of the church, but many are not. It is reported, however, that churches and Sunday-schools in Philadelphia are enjoying much larger audiences than formerly.

Preach to Deaf Mutes.

In a large city like Chicago, the deaf mutes make a considerable group. The Methodists have a service every Sunday afternoon in the First Methodist church building. The Episcopalians have organized a church for them, with Rev. G. F. Flick in charge. The communicant list has increased under his ministry from fifty-three to ninety-seven. A Lutheran building on the South Side has been purchased to house this work, and a fund is being raised to enlarge the enterprise and improve the property.

Archbishop Before Congregationalists.

Churchmen and non-conformists have had but little fellowship in England in days gone by, but an event of the past month is a token of a better day. Dr. Randall Davidson, archbishop of Canterbury, was in Maidstone conducting a confirmation service at the same time that the County Union of the Congregationalists was being held. He accepted an invitation to the meeting of the Union and made an address. The archbishop addressed the gathering as "brethren in the Lord Jesus Christ," and described it as "a happy fortune" that his visit to Maidstone should have synchronized with the Union meetings, and that he had heard that a word of greeting from himself to them would be welcome. This was indeed a time for mutual greetings and mutual encouragement, in the Name of the Lord, among men of goodwill. In the presence of the roar of elemental forces all smaller difficulties and lighter events seemed to disappear, and men felt themselves to be at one. The archbishop spoke of the special responsibility resting upon those who carried the gospel of Christ in these days, and again expressed his rejoicing at the opportunity to give the assembly a word of God-speed and goodwill.

The Largest Presbyterian Church.

Probably the largest Presbyterian church in the United States is the First Presbyterian church in Seattle. This church has a total membership of 5,334. Its report for the last church year showed 718 members received, \$23,675 paid for benevolences and \$39,777 for congregational expenses. It supports eight missions in Seattle and three missions in foreign lands.

Latin America Missionary Conference.

The Latin America Missionary Conference will be held at Panama in February, 1916. A second bulletin is already off the press with an address by the secretary, Rev. S. G. Inman. The bulletin makes somewhat more definite the plan of the conference and gives a good bibliography of mission work in South America. Copies of it may be secured from Mr. Inman at 156 Fifth avenue, New York.

Lectures on the Russian Church.

Since Russia and England are allies in the present war, there has been great interest in England concerning the Russian church. Books and lectures dealing with this subject have been very popular. This interest is spreading to this side of the water, and Russia, so long neglected, will

be better understood. No national characteristic is more prominent than the essentially religious quality of Russia's life. Under the auspices of the Cambridge Theological School and the Harvard Divinity School, Dr. Aurelio Palmieri is giving six lectures at Harvard on the "Modern Russian Church." The first was given on March 10. The subjects are: 1. "The Government of the Russian Church: the Institution of the Holy Governing Synod." 2. "The Russian Church and Russian Autocracy: the Writings of Constantin Pobiedonotsef." 3. "Russian Monasticism." 4. "The Russian Episcopate." 5. "The Secular Clergy." 6. "The Attitude of the Orthodox Church Toward Proposals of Reunion."

R. J. Campbell Will Not Visit America.

Rev. Reginald J. Campbell, known in America for his "new theology," and as the brilliant preacher of the City Temple, London, had planned to visit this country this spring, but he announced recently that he had given up his trip. He has been troubled with insomnia and has been out of his pulpit again for a brief period. Not only the state of his health but the nature of his duties at present forbid his making the trip.

Bar the Bible from the Schools.

The Supreme Court of Louisiana has recently decided that it is not lawful for the Bible to be read in the public school, or for the Lord's Prayer to be repeated. Suit was brought by Roman Catholic and Jewish interests in the state and this peculiar alliance has been effective in bringing about the action noted.

A Conference on Church Unity.

On March 22, a conference on church unity was held at St. Paul's cathedral, Detroit, under the leadership of Dr. Newman Smythe, who is a member of the advisory council of the Commission on Faith and Order. This conference was attended by leading representatives of all the evangelical bodies of Detroit. Dr. Smythe reported on the attitude of the various leading denominations.

Methodist Editor Resigns.

Rev. George P. Eckman has presented his resignation as editor of the Christian Advocate, to the Book Committee of the Methodist Episcopal church. Calls came to him from several strong churches, and he has accepted the pastorate of Elm Park church, Scranton, Pa. This is one of the most influential churches in Methodism.

An Irish Preacher for Toronto.

The Cooke Presbyterian church of Toronto, where the well-known Dr. John McNeill ministered for many years, is a well-known church. Its members have recently called Dr. W. Patterson, pastor of May St. Presbyterian church of Belfast. The call to the pulpit was signed by the individual members of the church and among the signatures were those of five Chinese.

World Congress on Sunday Rest.

Among the religious gatherings in connection with the Panama-Pacific Exposition will be the "World Congress on Sunday Rest." This will be held from July 27 to August 1. Dr. Edward Thomson, of Evanston, Ill., is the secretary of the Sunday League of America and is the promoter of the World Congress.

Here and There

THE INTERDENOMINATIONAL MIND.

Just now this is what the Disciples need to cultivate. Nothing liberates a people from the thralldom of effete and worn out traditions, which the astute know so well how to elevate into "fundamentals," as a frequent survey of the religious world. Between those who boast that they never read denominational literature and those who boast that they read nothing else, we cast our lot with the former, though in practice we think it as foolish to neglect the one branch as the other. But if only one course were possible we would choose the interdenominational reading every time. The acquaintance with the general field modifies one's intensity of opinion for the doctrines with which he is most familiar. Not to know anything of one's own preferences indicates an inexcusable looseness of thinking. It is building on the sand in the hope of finding the security of the rock. Every man must build deeply first, but if he spend his life in such work his house will become top-heavy and fall. The thing that saves is to enlarge the foundations. The man who knows no fellowship but his own easily comes to believe that all finalities, all goodness and wisdom, reside therein. He will resist all changes as a matter of life or death. But acquaintance with the world will reveal to him the fact that his sun is a spark among millions of others, that truth and goodness are everywhere, that his opinions may change and die, but others just as good or better will be preserved.

When the earth was the center of the universe, in the days of the old astronomy, it was a tremendous place. Man was as nothing in comparison. When it was discovered that our globe was but as an apple seed to the apple in the scheme of the universe, man became colossal. Instead of being limited to one huge globe, as he thought, he became identified with tens of thousands of such worlds. His citizenship has been extended. In the old days he was intense. Once he finds himself upon a sea of worlds he adjusts himself to the vastness of his new environment. So with the denominationalist. In his own religious sphere, he may be little when his conceptions are engrossed with the greatness of the sect. But give a man the larger view and he finds himself enlarged. From being a sectarian he becomes a member of the Holy Catholic Church, a devout spirit with all who enjoy the communion of saints; and he can rejoice in the fellowship of the Spirit, and enjoy the fullness in a measure, while he lives, of the life everlasting.

* * *

PROGRESS IN CHRISTIAN UNION.

The critics are prone to remind us Disciples that after a century's effort our task is yet unfinished. They tell us that Christian union is no nearer today than before; that all are willing to unite, but the barriers seem formidable. We remind our friends that the idea of union has grown from a dream to a commonplace, that the bitterness of sectarian controversies are about past, except in remote districts where newspapers and books do not circulate freely, that pulpits once closed to the freest intercourse are now open, that union services of one kind or another are frequent in almost every com-

munity, that the doctrine of salvation exclusively in one church or another has about been given up, that differences of doctrine are minimized while agreements are emphasized, that ministers of different denominations are on the most cordial terms, that several of the greatest communions are as earnestly working to promote unity as are the Disciples themselves, that the Church Federation movement is an outgrowth of the pioneer purpose of the Disciples, that conferences on Christian union have been frequent in recent years, and that not to be in sympathy with such a movement is to write one's self down as out of harmony with the spirit of the age.

So it is no exaggeration to say that the purpose for which the Disciples came into existence is ripening toward fulfillment.

* * *

THE BUGBEAR OF POLITICS.

We are glad to see an organization of the various Women's Missionary Boards of the nation in the interest of international peace. It is prefaced with the usual announcement that it is not a political organization. If that is merely to deceive the elect we have no objection, for some such phrases are used at times in the interest of expediency. But we all should know by this time that with such an issue it is impossible to have an organization that is not political, if by that term we mean the relation of the peace movement to our government. A peace movement like the one in question concerns the entire nation; it will succeed or fail, according to the convictions of those in whose hands are the reins of government. If a fighter is in the saddle we will have war, unless tremendous pressure is brought to bear upon him through our national representatives. So it is idle to talk of a movement which concerns all the people being kept free from politics, using the word in its best sense.

The politician who favors war will favor any movement that does not concern itself with politics. To him it will be purely academic. But meet him on his own ground and his tactics will change. For years the politicians chuckled as long as the temperance movement was kept out of politics. Once in, they became enemies out and out. The same is true of the movement for equal suffrage. Both are now in politics head over heels. Why should they not be, and what could have been done if they had not been thrust into the forefront of politics? In a country like ours every national movement must be dealt with at the seat of government, and whether it shall live or die depends wholly upon the convictions of the lawmakers.

Isn't it strange that a nation which boasts of a government by the people should have cultivated a disposition to make great issues merely matters of debate, lest ill feeling and contamination should result the moment they are lifted into the national arena where such issues can only be settled? In other words, the citizen must be progressive and ideal in his community life, but once he carries his convictions to Washington from Podunk he finds himself covered with mud from head to foot! Such is the teaching.

Moral of the politicians: Keep out of politics and don't disturb our dreams or our ducats!

WORLD-PEACE AND THE MINISTRY.

It is being constantly borne in upon the writer that the ministry is doing little more than deploring the awful results of the Great War. The Church itself seems to be enjoying its "fat slumbers" while famous men and women outside the Church are striking tremendous blows in behalf of international peace. Women's clubs are doing faithful service. We ought to become alive to the fact that today is the time to begin to end future wars. The ministry must become aggressive in showing the fallacies on which the entire superstition of war rests. It is opposed to all reason and humanity. The spirit of war is kindled by a special class whose fame and fortune depend upon bloodshed. War is no more inbred in human nature than is cannibalism. Nations don't have to fight any more than they have to sharpen their teeth on each other's bones. There is no more reason why nations should live by fear and sleep with lethal weapons under their pillows than why individuals should. Military drills, the spirit of fight and of slaughter, the folly that a fine physique can be had only by the military life, and that a shipload of "dreaful awfuls" is to be unloaded upon our shores at the close of the Great War, are some of the foundations on which the militarists are attempting to rear their superstructure. Let us go back to the days when the world was taught the lessons of peace and meekness, and try to forget the days of swagger and bluster and braggadocio upon which we have fallen.

* * *

TRIAL SERMONS

A good friend writes to know what can be done to break up the custom of trial sermons. Nothing can be done, I fear. It is the only way in the rural churches that the candidate for office and the people can be brought together. But to make the choice of a preacher turn upon one or two sermons is as poor a method of calling a preacher as can be devised. All the preacher can do under the circumstances is to give his hearers the best he has and hope for the best.

* * *

WILD ANIMALS I HAVE KNOWN.

The men who seem to believe that to contend earnestly for the faith is to say very ugly and unpleasant things about their brethren.

* * *

A GOOD WORK FOR THE SUNDAY-SCHOOL.

A judge of the Police Court in this community has a novel method of dealing with offenders. If they show signs of penitence and really desire to be better they are required to attend a men's Bible class for so many Sundays regularly in our school. They are put on their good behavior as far as possible. The experiment has not been in operation long enough for us to give results, but we are following it with interest.

* * *

THE MAIN DIFFERENCE.

Orthodoxy: The need of the hour is a return to the fathers.

Heresy: "Which of the prophets have not your fathers persecuted?"

E. B. BARNES.

"I am always content with that which happens, for I think that what God chooses is better than what I choose."—Epictetus.

The Sunday School

SAUL TRIES TO KILL DAVID.

INTERNATIONAL UNIFORM LESSON FOR
MAY 2.

1 Samuel 19.

Memory Verses 4, 5.

Golden Text: Whosoever putteth his trust in Jehovah shall be safe. Proverbs 29:25.

American Standard Bible.

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(1) And Saul spake to Jonathan his son, and to all his servants, that they should slay David. But Jonathan, Saul's son, delighted much in David. (2) And Jonathan told David, saying, Saul, my father, seeketh to slay thee: now therefore, I pray thee, take heed to thyself in the morning and abide in a secret place, and hide thyself: (3) and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and if I see aught, I will tell thee. (4) And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: (5) for he put his life in his hand, and smote the Philistine, and Jehovah wrought a great victory for all Israel: thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause? (6) And Saul hearkened unto the voice of Jonathan: and Saul sware, As Jehovah liveth, he shall not be put to death. (7) And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as beforetime. (8) And there was war again, and David went out, and fought with the Philistines, and then slew them with a great slaughter; and they fled before him. (9) And an evil spirit from Jehovah was upon Saul, as he sat in his house with his spear in his hand; and David was playing with his hand. (10) And Saul sought to smite David even to the wall with the spear; but he slipped away out of Saul's presence, and he smote the spear into the wall; and David fled, and escaped that night. (11) And Saul sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal, David's wife, told him, saying, If thou save not thy life tonight, tomorrow thou wilt be slain. (12) So Michal let David down through the window: and he went, and fled and escaped.

Verse by Verse.

BY ASA MCDANIEL.

1. Saul spake. Saul commanded.—That they should slay David. The success of David aroused Saul's jealousy to the extent of attempting to take his life.—Delighted much in David. The friendship of Jonathan for David is here introduced, see 18:1. He took the part of David rather than his father.

2. Jonathan told David. He warned David of the impending danger.—Hide thyself. Since Saul had threatened to take the life of David it was necessary for him to hide.—In the morning. The conversation took place in the evening, and in the morning the life of David was to be taken, hence the caution.

3. In the field. The open country.—I will commune with my father of thee. Jonathan may have thought that David must be near so that no time would be lost in warning David in case he could not influence his father.

4. Spake good of David. Jonathan defended David's conduct.—Let not the king sin. The course he was taking was unjust.—He hath not sinned against thee. His action meant much to Israel, and you have no cause for jealousy.—To thee-ward. Toward thee.

5. He put his life in his hand. Risked his life. He did what no man in all the army of Israel was willing to do.—Jehovah wrought a great victory. In giving Yahweh the credit rather than David the jealousy of Saul was allayed.—Didst rejoice. Jonathan reminds Saul that he rejoiced at the time of David's victory over the Philistine.—Innocent blood. Taking the life of an innocent person.

8. There was war again. The reference is to the war in which Goliath was slain. This was another attack of the wily Philistines.—David went out. He entered the campaign, and won for himself fresh laurels. It was also a great service for the kingdom of Saul.

9. Evil spirit from Jehovah was upon Saul. "The evil spirit is here called the spirit of Jehovah, contrary to the usage of other passages. The emendation suggested by the Greek Version, which brings them

into conformity is now generally adopted." Smith.—His spear in his hand. The spear was used as a scepter which is a mark of royalty.—David was playing. Music was supposed to drive away the demon of melancholy, but this time it failed to have its usual charm with the king.



John R. Ewers

"Saul hath slain his thousands,
But David his tens of thousands."

Saul could not but feel his inferiority, his impotent inferiority, before this handsome, smiling, dashing brave, consistently conquering youth. What is sadder than age envious of youth—the father turned destroyer!

THE REASON.

We have not been reading a fairy tale in this romance of David who won Michal the king's youngest daughter. He was no invulnerable Achilles. No Faust was he, destined to win for only a season and then to lose his soul. The power of David was that perfectly obvious, but often unappreciated power, which comes from pure living and quiet obedience. His whole nature was harmonious. He sang like the lark at heaven's gate.

"Thrice is he armed who hath his quarrel just
And he but naked though locked up in steels,
Whose conscience with injustice is corrupted."

David is a young Sir Galahad singing loud and clear:

"My good blade carves the casques of men;
My tough lance thrusteth sure;
My strength is as the strength of ten—
Because my heart is pure."

A merry heart, a clear conscience, a good digestion, a harmonious mind put to rout worry, disease and even death. The ruddy shepherd youth did bear a charmed life. It was the charm of harmony. You can adequately define religion in terms of HARMONY.

GREEN-EYED JEALOUSY.

Saul was tearing himself into pieces like a huge, powerful engine which has lost its governor. The rattle of dissolution is already audible. Presently the great fly-wheel will burst and the whole machine will be a heap of junk. Here is a king who cannot control his temper. Envy, jealousy, dark hatred, murder gnaw at his heart. It is a frightful thing to lose control. Not long ago I was riding in a very hilly country in an auto. We came to a steep, curving hill. On

10. Saul sought to smite David. No promise that he had made was remembered when this new fit of anger gained control of him, see V. 6. He was determined to take the life of David.—Slipped away out of Saul's presence. He sought refuge in his own house.—That night. "According to our construction the night of taking possession of the bride." Smith.

12. Michal let David down through the window. The messengers of Saul were guarding the front door, hence the reason for David's escape through the window.

Jealousy

The Lesson in Today's Life.

BY JOHN R. EWERS.

There was a certain irresistibility about David. The stars seemed to fight for him. He seemed to lead a charmed life. Not bears, lions, giants nor kings seemed to be able to prevail against him. Wherever he went victory smiled upon him and, returning home at the head of his armies, maidens sang, as they danced before him:

A CUE.

Perhaps we have discovered the cause of Saul's insanity. Jealousy entered, innocently enough, into his mind and began its destructive work. Presently the whole fabric of his brain was eaten out. That man is indeed a fool who harbors jealousy. Nothing is more destructive. Jealousy sours, distorts, and lacerates our souls. How foolish it is! You invite defeat when you indulge jealousy. If your opponent excels you must strengthen yourself against him. There are good ways to compass his defeat. He dresses better—save your money and buy a new suit. He talks more fluently—read more good books and store your mind with interesting facts. He is more successful in making money—improve upon his plans. Nothing is more disgusting than the jealousy which sulks and gnaws. I know a girl who has many excellent qualities. She is well able to hold her own in any group. She is the victim of desperate jealousy. When under its devastating spell she seeks some solitude and eats out her heart. Reappearing in a most woe-begone condition she marvels, yet again, that she is not more attractive. If one is not attractive in silks, one will not improve matters by appearing in wrinkled rags! Jealousy takes you out of the sunshine and plunges you in a dungeon of gloom.

THE CURE.

There is a simple remedy for jealousy: "Weep with those that weep, rejoice with those who rejoice." Saul should have been glad that he had such a brilliant young soldier in his army. He should have been keen enough to have seen the virtues that made David popular and have taken them to himself. Had he returned to obedience he might have kept his throne. The cure for jealousy is the learning to be happy in another's good fortune. And why not? Your sympathy will win you a thousand friends who will be glad in your day of success.

BEING GRACIOUS.

Begin today and practice the art of being gracious. Do it naturally if you can, but, perhaps you will be forgiven if you assume it at the start! You must learn to rejoice with those who rejoice. Do not become a flatterer, but keep your eyes open for opportunities of appreciation. A group of admiring friends will be your rich reward. Overcome that vicious jealousy in your heart by good appreciation. It works.

Disciples Table Talk

Burn the Bonds at Lincoln, Neb.

First church, Lincoln, Neb., had a unique meeting on the evening of April 12. The occasion was the burning of the bonds representing the indebtedness against the church. One of the members had secured a large number of pictures representing facts in the history of the church, and these were thrown upon the screen. The church is building up a large collection of these lantern slides, which are expected to grow in value with the years.

The Indiana Convention, May 10-13.

The program for the Indiana state convention is in print. The opening address is by Professor W. C. Morro, "Modern Biblical Scholarship and the Ministry." In the same session David H. Shields speaks on "The Social Gospel," and Clay Trusty on "Young Men and the Ministry." The district secretaries are given plenty of time to make reports of conditions in their particular portions of the state. Dr. William Lowe Bryan, president of Indiana State University, is listed for an evening address. The Sunday-school interests of the state are given a good proportion of time and conferences will be held over the different departments of work. The convention will be held at Marion. Special excursion cars will be run on the traction line from Indianapolis.

Japanese Disciple in England.

Frank Naotaro Otsuka is a former Disciple student at the University of Chicago. He is now in the Red Cross service, and since the Japanese Red Cross is not much needed in Japan, it has been sent to England. Mr. Otsuka is stationed at Netley, England. He writes of the death of his second son and expresses his sense of loyalty to the Disciples, and especially to the Foreign Christian Missionary Society.

Prominent Layman Dies.

John F. Wilson was one of the prominent Disciple laymen of central Illinois, living at Tallula. He was eighty-five years of age at the time of his death. He was educated as a physician and spent part of his life as a farmer, and part as a business man. T. T. Holton, of Bloomington, preached the funeral sermon, assisted by E. M. Lindenmeyer, of Tallula. He was a member of the Disciple church at Tallula for sixty-four years.

Entertainment at Disciples' Congress.

The annual Congress of Disciples will be held at Ann Arbor, Mich., May 4-6. The plan of entertainment this year is the "Boston plan" of paying for bed and breakfast in a private home. Hotel accommodations are good in Ann Arbor, the rates ranging from a dollar to two and half dollars, European plan. Members of college fraternities will be given special attention at the fraternity houses. Letters of inquiry about entertainment should be sent to Louis Allen Hopkins, 1203 Church street, Ann Arbor, Mich.

Things Moving on the Frontier.

George H. Brown went to Central church, N. Tonawanda, N. Y., recently, and in three months there have been 62 accessions to the church. Easter was an encouraging day with three times as many present as on Easter a year ago. The men's class is reported as the largest ever assembled in the city. A fund of \$1,084 was raised on Easter night to redecorate the auditorium.

Prof. Veatch, of Drake, is Ill.

Prof. A. D. Veatch, of the Old Testament Department at Drake University, was stricken with an attack of heart trouble while at a service at University Place church, Des Moines, recently. He is better now, but has not been well since having a bad fall a year ago.

Methodist Pastor Succeeds in Disciple Pulpit.

Central church, Waterloo, Ia., has extended a five year call to L. C. Moore to continue as pastor. A year ago he left the Methodist ministry and took this church. In the year

there have been 95 accessions to the church, 70 of them at the regular services. The church is beginning to consider the need of a new building. Mr. Moore says of the Christian Century, "It is a spicy, helpful journal which brings inspiration weekly to my study."

Prof. Athearn Travels.

Prof. Walter S. Athearn is now on the road a good deal promoting his new idea, "The City Institute." He attended the conven-



Prof. W. S. Athearn, one of the leading speakers at the meeting of Chicago Sunday School workers on last Friday.

tion of the Oklahoma Sunday-school Association recently, and visited Ft. Smith, Ark., to tell them about the institute idea.

Iowa Minister Dies.

A. M. Levack had been a minister of the Disciples for only a year, but his place in the community at Perry, Ia., was well established. He came into the fellowship of the Disciples from the Baptists under the teaching of Walter M. White, of Cedar Rapids, Ia. He fell ill with spinal meningitis and died on March 24.

New Building Dedicated.

Easter was a day of unusual joy at Kenney, Ill., this year. A new building was dedicated clear of debt and seventeen hundred dollars was raised toward a new parsonage. A number of visiting ministers were present and George L. Snively conducted the dedicatory services. The minister at Kenney is Martin Smith, who has carried on special studies at the University of Chicago.

Native African in America.

There are many of African extraction in America, but not very many Africans of the first generation. Thomas B. Kalane is an African who not many years ago was a pagan in his native land. After coming to this country, he was baptized by W. H. Book of Columbus, Ind., and he is now studying at Wilberforce University, an African Methodist school located at Wilberforce, O.

Working for Negro Sunday-schools.

There are about 700 negro Disciple churches, largely in the Southern states. For many years the home mission society, through its Sunday School Department, has considered the employment of a competent field worker for service among the Sunday-schools of these churches. It seems strange that there has never been a field worker for such service, when for so many years competent Sunday-school specialists have been at work among the white churches. On the first of October, 1914, the society put

into this new field, Mr. Patrick H. Moss. Mr. Moss was chosen for the society by Prof. J. B. Lehman, who so ably manages the negro work for the Christian Woman's Board of Missions. This action was approved by the Atlanta Convention meeting a few days later. Mr. Moss has already visited the chief centers among these negro churches and has attended nearly all the colored conventions of the South. He will do an aggressive work in leading these Sunday-school workers and in organizing new schools in many of the churches where at present no Sunday-school work is maintained. Hearty words of appreciation are received from many of the leaders among colored churches, and also from state secretaries, both evangelistic and Sunday-school, in the Southern states, who are in close touch with this work and assist in an advisory capacity. It takes about \$1,000 a year to maintain this work and at present there is little income directly from the colored churches for its maintenance. It is believed however, that this is one of the most important fields that the Disciples could enter, and the strong churches and Sunday-schools everywhere will doubtless make possible its enlargement at an early date.

Peter Ainslie in Des Moines.

Every year Drake University brings an eminent preacher to the university for a course of lectures. Last year the lecturer was Dr. Charles E. Jefferson, of New York. This year it is Peter Ainslie, of the Christian Temple, Baltimore. Dr. Ainslie's topics are:

- "The First Days of the Church."
- "Trafalgar Square" or "The Price of Duty."
- "The Church in Civilization."
- "A Glimpse of the British Parliament."
- "Romanism or Protestantism, Which?"
- "Among the Tombs of Westminster."
- "The Church and Unity."
- "The Earthly Life of Christ on Canvas and in Marble."
- "International Peace and Christian Union."

Junior Congregation at Kellerton, Ia.

Children under fourteen years of age are formed into a junior congregation at Kellerton, Ia. The minister, James Teeter, found that he had in his congregation a woman well equipped to lead such a work. She is Miss Lilla Skinner, who was trained in Chicago as a religious worker and who is now employed in the public schools at Kellerton.

Discuss War at Church.

There is a considerable congregation of "old brethren" Disciples at Glasgow, Scotland, and at one of the church meetings recently the topic for discussion was "The Attitude of the Christian to the Present War." W. Campbell Crockett, B. Sc., spoke in favor of the course his country had taken and declared that in some cases a Christian must fight. This view was opposed by another able speaker, whose attitude was described as that of "peace at any price." The view that this war is a necessity seemed to prevail in the meeting. Meetings of "old brethren" are characterized by open discussion on the part of the members.

H. K. Pendleton Goes to Texas.

H. K. Pendleton is forsaking the fellowship around Kansas City for the sunny south. He leaves Independence, Mo., for Houston, Tex., soon.

New York's Church Boards Get Together.

On April 13, the official boards of the churches of Greater New York had dinner together at the 57th street Y. M. C. A. The men conferred about the future of the churches in the great metropolis.

C. R. Stauffer Visits City by the Lake.

C. R. Stauffer, pastor of Norwood church, Cincinnati, has been in Chicago the past week attending the sessions of the lesson committee of the Disciples. The interdenominational lesson committee has also been in session. Mr. Stauffer took advantage of his proximity to his old home at Dixon, Ill., to run out and visit with his parents. Mr. Stauffer preached during Easter week and on Easter Sunday there were 1,132 present in the Sunday-school.

High-Grade Evangelism.

Evangelizing student centers is being done successfully by John R. Mott, but the task is not well conceived by many evangelists. Madison Ashby Hart held services in Columbia, Mo., church just previous to Easter, and these brought forty-six persons into the church membership. The sermon subjects are suggestive. Some of them are: "Civilization and Sin," "Moral Overstrain," "The Will to Believe," "Tomorrow," "Tributaries of the River of Life," "The Power of the Unseen." Miss Mabel Parker had charge of the music in the meetings.

College President Dies.

Virginia Christian college has lost its president. Dr. George P. Coler died at a chapel service April 5. The cause assigned was heart trouble. This institution is located at Lynchburg, and has an enrollment of about 130 students. Its property is worth \$130,000. It will be very difficult to replace Dr. Coler in the working force of this institution.

Cause Grows at Hamilton, O.

The Disciple cause is growing at Hamilton, O. This city had a population of 35,000 at the time of the last census and it now has three congregations with a prospect of a fourth. High Street church had the best Easter of its history, the church being packed to overflowing, and there were eighteen confessions of faith. Chas. R. Sine is pastor of the church. Lindenwald church of this city also had a good Easter with seventeen added to the fellowship. Craig Schwartz is pastor. Coke Otto mission is conducted by a moulder, while the pastors just mentioned assist. There were nine added here on Easter. A fourth church will be started in the autumn, the churches having already purchased ground for this purpose.

Over a Hundred at Prayer-meeting.

A downtown church with a prayer-meeting of over a hundred every week is something to arrest attention. This is the record at Central church, Cincinnati, where Claire L. Waite ministers. These meetings have doubled during the past three months. The church has had forty accessions at the regular services the past three Sundays.

Good Will Among Town's Churches.

The churches of Carterville, Ill., have found that in union there is strength. They recently had a week of special services, with the local ministers preaching. Large crowds attended every night. Each church had its own series of services last winter but none of them had produced the results the union effort did. The churches will open their work next fall with another such series of meetings. Harley Swift, who is pastor at Carterville, has been much in demand for special addresses, having delivered the union Thanksgiving day sermon and spoken at large meetings both of the Odd Fellows and the Red Men. He will also give the address for the graduation of the eighth grade in the public school.

Illinois District Conventions.

The state missionary society of Illinois divides its territory into eight districts. There are annual district conventions in all but the second district—the city of Chicago—where quarterly assemblies are held in place of the annual meeting. The schedule of the conventions for this year is as follows: Third District, Quincy, May 11-13; Seventh, Greenville, May 18-19; Eighth, Marion, May 19-20; Sixth, Shelbyville, May 25-26; Fourth, Paxton, June 1-2; Fifth, Ashland, June 8-9; First, Thompson, June 15-16. The districts number from the northern part of the state southward, district one being northwestern Illinois and district eight being southern Illinois.

New England Church Succeeds.

It is well known that Disciples have but few churches in New England, and these not very strong. The story of the growth at Lynn, Mass., therefore is the more significant. This church is but five years old. It was ministered to until recently by Thomas Penn Ullom, a Harvard student and now by another Harvard student, J. Walter Rey-

nolds. Under student care, the church has trebled in membership. It has been greatly aided by help from the American Christian Missionary Society and the Board of Church Extension. Herbert Yeuell will hold evangelistic meetings here beginning this week.

Great Meetings Held in Theater.

The Sunday evening services held in Jefferson Theater at Auburn, N. Y., continue successful. There were over twelve hundred in attendance on Easter night. The church has received seventy new members since the first of the year. E. W. Allen is pastor.

San Francisco Pastor is Installed.

Vaughan Dabney was duly installed as pastor at Oakland church, San Francisco, on Easter Sunday. In the afternoon a fellowship service was held, presided over by Charles A. Young. The pastors of the various community churches were present to offer their greetings. Mr. Dabney in his address declared the purpose of his ministry to be "to reconcile to the thinking man the facts of religion."

Churches Electing Delegates for Convention.

The churches over the country are already electing their delegates for the International Convention to be held at Los Angeles in July. Some specially generous churches are raising funds with which to send their ministers to the coast for the convention and exposition.

Mrs. Ida W. Harrison Writes a Book.

"Forty Years of Service" is the title of a new book by Mrs. Ida W. Harrison. This work gives a history of the Christian Woman's Board of Missions. The manuscript has been submitted to the society and will be published shortly. Mrs. Harrison is vice-president of the woman's section of the Panama conference on South America and she is now preparing the report on woman's work on that continent.

Missionary Church Sends Out Missionary.

The Christian Endeavor Society at Ivanhoe Park church, Kansas City, recently won a missionary library for reading the most missionary books of all the societies in the city. From this missionary group, Miss Ruth McMillen will go to Hartford to prepare for work as a missionary, and when she goes to the foreign field, it will be at her own charges. The church has recently entered the living link class in contributions, but will divide the money among the various interests.

From Foreign Mission Fields

The missionaries in Japan are planning for the special services conducted by R. A. Doan. R. D. McCoy, of Tokyo, is the chairman of the committee on arrangements. Mr. Doan will speak a week at each station. Prof. Ishikawa will act as his interpreter and will also hold meetings in conjunction with the meetings.

R. D. McCoy reports eight baptisms in Tokyo—six men and two women. The head student in the fourth year class is one of the converts. He will be the leader in the Middle school next year. He is a strong young man and greatly interested in the Y. M. C. A.

M. B. Madden baptized six persons in the Yamato river on the 11th of March—a carpenter, a lieutenant, a doctor's wife, two young ladies and his fourth son, Theodore. The doctor's wife is the first mother from the kindergarten, which began a year ago. There are several other inquirers that are almost ready for baptism.

Dr. Kline, of Vigan, Ph. Is., has long felt that we should do more among the pagan tribes in the mountain regions. A visit to that part of the Island has convinced him of the immediate necessity of doing active and aggressive work. Our mission is now nearly fifteen years old. More than a score of missionaries have been assigned to the Philippines, not one of whom has done exclusive pagan work. It should be known that the pagan people want the gospel.

Edgar A. Johnston, of Longa, Africa, wants

Quarterly Visitation.

Following the every member canvass at Ivanhoe Park church, Kansas City, it is the plan to conduct a quarterly visitation of all the homes with a view to securing church attendance and financial aid. The pastor, J. B. Hunley, conducted special services a week before Easter. There were eighteen confessions on Easter.

Easter Eggs for the Orphans.

Easter eggs were collected at Gibson City, Ill., church, for the orphans under the care of the National Benevolent Association at St. Louis. These eggs were neither boiled nor colored but were put into a crate and shipped to await the needs of the children. J. P. Lowry reports the morning service as follows: "It fairly rained eggs. We never saw anything like it. Everyone, from the beginners up to the aged members, must have ransacked the hen's nests. The result was 1,089 eggs, which at the market price for fresh eggs here would be worth \$13.72." In addition to the eggs, thirty quarts of canned fruit were also collected and shipped. A liberal cash offering was received. C. J. Robertson is the pastor.

Sell Hominy for Benevolence.

The Helping Hand organization of Kirksville, Mo., has made and sold home-made hominy from the sale of which they secured \$47.50 as an offering to the National Benevolent Association. The Sunday-school added enough money to make the total offering from this church a hundred dollars.

All-Day Meeting in Buffalo.

Easter was made the occasion of an all-day meeting by the members of Central church, Buffalo. The members brought baskets and many of them did not leave the building from the time of the morning service until the evening service was over. A communion and consecration service was held in the afternoon of the day.

IMPORTANT ANNOUNCEMENT.

In order to correct a prevailing misunderstanding, it seems necessary to announce that Mr. D. E. Olson has not and never has had any authority to bind the American Christian Missionary Society financially, and that at its last meeting, held March 19, 1915, after having made careful investigation, the society declined to permit him to represent it in any capacity. This statement is made by order of the board of trustees.

a Balopticon to show pictures to the people who cannot read. Post cards or pictures of any kind can be used in this instrument. Such an instrument as he needs costs between \$50 and \$100. Perhaps some good friend of the work who wants to do some special thing will be willing to contribute this amount for this purpose.

H. A. Eicher reports that he is pushing the work of clearing and leveling the land for the new athletic field in Harda, India. The government has granted nearly \$300 towards the athletic field. He expects that the government will contribute handsomely towards the high school building, also, giving perhaps one-third of the whole amount, but of this he cannot be absolutely certain at present.

Frank V. Stipp, who is now in the College of Missions, in Indianapolis, is planning to go to the Philippines sometime during the summer. He will take the place left vacant by the return of A. G. Saunders to Australia. Mr. Saunders was called home very unexpectedly by the serious illness of his mother.

Dr. Geo. E. Miller and family have reached India safely. They are settled down in one of the bungalows in Harda and have a comfortable home. Dr. Miller was sent into the hospital work the next day after arriving and has been kept busy ever since. There is certainly plenty to do at Harda, as there is at every other station.

S. J. Corey, Secretary.

A Good Record.

Central church, Rockford, Ill., under the ministry of W. B. Clemmer, has had 102 accessions in twelve months and has been paying off its building obligations at the rate of fifty dollars a week. Mark Wayne Williams of Milwaukee held decision meetings at this church at the Easter time, adding eighteen persons to the membership. Mr. Clemmer will preach in Milwaukee as a return

service. The Sunday-school at Rockford has a committee to gather old paper for the benefit of the building fund.

The Congress May Be Postponed.

In another column is given a news item concerning the Disciples' Congress, which will be held at Ann Arbor, Mich. Later word comes that the Congress may be postponed, according to a letter from Dr. Lumley.

In and Around Chicago

C. C. Morrison spoke at the vesper service at Hyde Park church on Sunday afternoon on the subject, "Religious Journalism."

The Russian mission rejoices in an achievement that has required several years. The leaders have at last rented a building in the ghetto, where Jews and Russians are intermingled, instead of operating in a building outside the district. The new location is at Fourteenth and Union streets. Basil S. Kousseff and Mr. Orloff are very busy with night school classes in English, but they desire a teacher for an advanced class, preferably an American, who will visit the mission three nights a week. The pastors express interest in finding such a man.

J. F. Futeher has been conducting special evangelistic services at Sheffield church for the past week.

J. E. Wolfe has resigned at Whiting church. The congregation has called a pastor who is a member of Hammond church.

Evanston church, where O. F. Jordan preaches, had four confessions on April 11, two of them Catholic ladies. This makes thirteen new members in a little over two weeks at this church, ten by confession of faith.

S. W. Noy, of Gary, has been holding special services in his church for two weeks and reports thirty-eight members received into the church.

There were four accessions at Englewood church on April 11.

Among the visitors at the ministers' meeting on March 12 was Geo. E. Jones, who had preached at Knox, Ind., the day before.

Lloyd H. Miller, the new pastor of Metropolitan church, was introduced to the ministers at the last ministers' meeting, and spoke briefly of his attitude toward Chicago work. He expressed a desire to co-operate with all his brethren. He explained that Charles Reign Scoville was no longer called minister-at-large of his congregation, though he remained a member. This means that Mr. Miller will have full responsibility for the work of the Metropolitan church.

W. G. Winn has been holding special services in Irving Park church for a week. Including the Easter Sunday accessions, the church has received forty-eight accessions to its membership. Mr. Winn is getting a strong hold on his new work.

The Chicago ministers have voted to favor a general pulpit exchange on July 11 at the time the International Christian Endeavor convention is in session in Chicago. It is

planned that every church shall hear a new voice that day, either visiting ministers or exchange local pastors.

The ministers must soon define their attitude to the movement to make Chicago dry in 1916. There is no difference of opinion about the advisability of driving out the saloons, but there is some difference about the wisdom of forcing the issue to ballot without more education of public sentiment. A committee has been appointed to bring in more facts.

Chicago people are deeply concerned over the illness of a prominent layman of Jackson boulevard church, E. B. Witwer, who is reported to be dangerously ill with double pneumonia. Before these lines are in print, the illness will have terminated favorably, or otherwise, as the crisis of the disease is at hand. Mr. Witwer has been especially interested in social union occasions, and in the Christian Business Men's Association, of which he is now the president.

* * *

Charles Reign Scoville Resigns.

At a reception tendered their new pastor, Lloyd H. Miller, by the congregation of Metropolitan church, last Friday evening, Charles Reign Scoville, who has for several years held the office of "pastor-at-large," formally presented his resignation, severing entirely any official connection with the church, though retaining his membership there and promising to bear his share as a member in personal and financial support. "Mr. Miller is my pastor," said Dr. Scoville. "He comes back here as the undivided head of Metropolitan church and I desire to take my place in the ranks, without any official title or responsibility for the leadership of the church." Dr. Scoville organized Metropolitan church nearly a dozen years ago from a group of members of the old Union Christian church, who were unwilling to go with the majority into a union with Jackson Boulevard church, some two blocks away. During recent years the evangelistic interests of Dr. Scoville have kept him away from Chicago, and a succession of "resident pastors" has kept the congregation together. Dr. Scoville has received large sums of money in the general field given to him for the use of the congregation of which he was "pastor-at-large." It is believed that his increasing success in union evangelism made it very improbable that he would ever undertake again the pastoral care of the local church, and Mr. Miller's acceptance of the church's call, a call in which Dr. Scoville heartily joined, gave occasion for the resignation.

Facts and Figures from Disciples' Fields**EVANGELISTIC MEETINGS.**

Portland, Ind., Mt. Pleasant church; John D. Hull, evangelist; 28 accessions; closed.

Franklin, Ind., Wm. J. Wright, pastor and evangelist; C. M. Fillmore, singer; 22 accessions; closed.

Monticello, Ill., J. H. Barnett, evangelist; C. N. Hall, pastor; 73 accessions; closed.

Bloomfield, Mo., J. H. Tiller, pastor; B. L. Wray, evangelist; continuing.

Atlanta, Ga., First; L. O. Bricker, pastor and evangelist; W. E. Hackleman, singer; 70 accessions; closed.

Nowata, Okla., Sumner T. Martin, pastor; O. E. Hamilton, evangelist; 329 accessions; closed.

Norton, Kans., J. F. Powers, pastor; W. L. Harris, evangelist; 75 accessions; closed.

Stockton, Kans., Eli Walker, pastor; Roy I. Brown, evangelist; continuing.

Stroud, Okla., Owen M. Walker, pastor; Oscar Ingold, evangelist; continuing.

Harrisburg, Pa., Lemoyne; Roger H. Fife, evangelist; continuing.

CALLS.

Lin D. Cartwright, from Chicago to Ft. Collins, Colo.

T. H. Smithers, from Clarksville, Ia., to Promise City.

I. H. Fuller, from Woodbine, Ia., to Sikeston, Mo.

Wilmer Monroe, from Keele St., Toronto, Can., to Evanston, Ont.

Elmo B. Higborn, to Burlington, Ia.

C. F. Rose, from Oneida to Junction City, Kans.

Harvey C. Bream, from Eaton, O., to Buffalo, N. Y.

E. L. Kechley, to Lewistown, Mont.



**May Day for
American Missions
Lord's Day
May 2, 1915**



An Offering
for Home
Missions
Helps to

Remember
May Day

1. Christianize our foreign population.
2. Employs evangelists to plant and develop churches.
3. Nourish to self-support small and needed churches.
4. Maintain our great Bible-school work.
5. Bring life and efficiency to rural churches.
6. Assist 42 state and mission boards.
7. Stimulate churches to community service.
8. Provide efficient organization to serve the minister.
9. Promote Christian unity.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY
Carew Bldg., Cincinnati, Ohio

**The Bethany System
of Sunday School
Literature**

Classes Will Give a Play.

Two young peoples' classes of First church, Atlanta, Ga., have gone together for the production of a play called "His Lordship." The play is to be given under the direction of Miss Evelyn Lewis, who leads the expression class. The boys of the Royal Guards class are to assist.

Church Receives New Members.

First church, Los Angeles, is making rapid growth. There have been forty-eight accessions at the regular services the past six weeks. One of the problems of this coast city is that a large number of people moving there take an indifferent attitude toward religion, mostly on account of the failure of eastern churches to advise the local forces of the presence of the homeless Disciples.

A Reception to the Mothers.

The Loyal Daughters' Class, of Euclid avenue church, Cleveland, O., had a unique social evening recently. The class gave a reception to the mothers of the girls. Many of them had never been in the church before. A good deal of amusement resulted from an effort to guess the mothers by their resemblance to the daughters. At the dinner table each mother sat with her own daughter. Some girls who were orphans brought their landlady, or some relative in lieu of her own mother. The evening proved to be of great interest and profit.

Wife of Well-Known Minister Dies.

"Mrs. Russell F. Thrapp, the beloved wife of the pastor of First Christian church, Los Angeles, passed away at 4 o'clock April 12. She was a woman of high intellectual culture, possessing rare beauty and strength of character, and a great help to her husband in all his work. Her loss will be keenly felt by all the churches which she and Brother Thrapp have so faithfully served. Her memory will be a great benediction to all who have known her. S. M. Cooper."

This telegram, which came on Monday, brings news which will be received with a special sense of loss in Illinois, where the Thrapps always lived until their recent change to California. She was a fellow-student with her husband in Eureka college in the days gone by, and classmate. She was a woman of great force of character and deep religious interest. In Illinois, she shared with her husband the labors of pastorates at Atlanta, Gibson City and Jacksonville.

CINCINNATI HAPPENINGS.

Those who are acquainted with conditions in other churches of Greater Cincinnati say that the attendance and interest on Easter Sunday was the best for many years. It indicates a religious awakening. The reports made last Monday at the meeting of the ministers of the Disciple churches were the most encouraging ever given. Cincinnati Central reported 502 present in Sunday-school and 26 added to the church; Covington First had 728 present in the unified teaching and preaching service which they hold; Evanston reported 440 in Sunday-school and 11 added to the church during the day; Madisonville had 402 in Sunday-school. Covington Madison avenue reported one of the best and largest attended Easter services in the history of the church. In fact, every church had a great day. It is interesting to note that five of the Sunday-schools had an attendance of over 400 and three of them over 500. Three years ago 400 looked big for the largest schools on special days. It only indicates that the churches are making splendid progress in this great center.

A big rally of the churches of Greater Cincinnati will be held at Central Christian church, Ninth street opposite City Hall, Thursday evening, April 15. F. W. Burnham, the new president of the American Christian Missionary, will address the meeting.

An event of interest this week at Norwood church will be "The Old Maids' Convention," an entertainment to be presented by the Bethany Daughters' Class. This entertainment will furnish all with an evening of fun, "the like of which you have not enjoyed for a long time."

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CAUTION!

The new-day advances that come alone on this machine are all controlled by Oliver. Even our own previous models—famous in their day—never had the Optional Duplex Shift. It puts the whole control of 84 letters and characters in the little fingers of the right and left hands. And it lets you write them all with only 28 keys, the least to operate of any standard typewriter made.

Thus writers of all other machines can immediately run the Oliver Number "9" with more speed and greater ease.

WARNING!

This brilliant new Oliver comes at the old-time price. It costs no more than lesser makes—now out-of-date when compared with this discovery. For while the Oliver's splendid new features are costly—we have equalized the added expense to us by simplifying construction.

Resolved right now to see this great achievement before you spend a dollar for any typewriter. If you are using some other make you will want to see how much more this one does.

If you are using an Oliver, it naturally follows that you want the finest model.



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Remember this brand-new Oliver "9" is the greatest value ever given in a typewriter. It has all our previous special inventions—visible writing, automatic spacer, 6½-ounce touch—plus the Optional Duplex Shift, Selective Color Attachment and all these other new-day features.

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Chicago Sunday Schools Hear Disciple Leaders

It was a fortunate event for the workers of the Chicago Sunday-schools that the meetings of the lesson committees happened to convene at Chicago last week. Mr. O. A. Rosboro, the leader of the Disciple Superintendents' Association of the city, seized upon the opportunity and arranged for a meeting of the Chicago workers, at Memorial church, on the South Side, at which some of the national leaders who were present at this time might deliver brief messages to local Disciples. About a hundred and fifty persons were in attendance. Mr. Rosboro had charge at the luncheon early in the evening and Secretary R. M. Hopkins presided at the session held in the Sunday-school auditorium.

During the luncheon hour, C. L. De Pew and Myron C. Settle brought helpful messages. In the later session the following men spoke: Dean Hall L. Calhoun, of the Bible College of Transylvania, who was in Chicago at this time as member of the International Lesson Committee. C. R. Stauffer, pastor at Norwood, Cincinnati, who is a member of the Lesson Committee of the Disciples; Mr. Stauffer's school is the largest, in all denominations, in Greater Cincinnati, but his

message bore rather upon the necessity of putting every man, woman and child in the school into active service. Prof. W. C. Bower, of the Chair of Religious Pedagogy at Lexington, spoke of the child as the center of modern religious education; his talk was quiet and thoughtful. The last speaker on the program was Professor W. S. Athearn, of Drake University, author of "The Church School" and "The City Institute." Professor Athearn gave some apt imitations of the inefficient Sunday-school teacher, and described the work of the superficial Sunday-school as being a double process of "blowing out" the pupils by means of the "hot air" know-nothing teacher and "sucking back" the lost ones by means of contests and other mechanical methods. Professor Athearn stressed the opportunity afforded the conscientious Sunday-school teacher in the building of character. Throughout the evening Mr. Hopkins interspersed story and comment in a most interesting and helpful way.

It is to be hoped that these splendid "get together" meetings will be continued for the benefit of the rapidly growing Chicago Sunday-school work.

Easter in East End, Pittsburgh.

Easter was one of the most perfect days ever seen in Pittsburgh and throngs attended all the churches. East End church of Disciples was inadequate for the crowds. Four hundred and twenty-seven attended Sunday-school. During the day seventeen united with the church. Nine came by confession of faith. During the five and one-half years of Mr. Ewers' pastorate there have been 511 additions to the church. The congregation has voted to build a great house of worship next year. A promising young man has just been sent to Bethany to study for the ministry. The church supports him there.

Song Leader Illustrates the Hymns.

W. E. M. Hackleman has provided himself with stereopticon slides to illustrate the best hymns of the church, and their history is recited by the well-known song leader in the services which he conducts. He has also secured a good collection of the slides illustrating the life of Christ, taken from the great masterpieces. Mr. Hackleman is now helping in evangelistic meetings at Atlanta, Ga., which are being conducted by L. O. Bricker in First church. Mr. Hackleman has been engaged to lead the music at the evening sessions of the national convention at Los Angeles, in July.

Young People's Class Secures Lecture.

Blandensburg, O., church has a live young people's class called the Dennis class. They recently secured J. C. B. Stivers, of Cleveland, O., to deliver a lecture on the subject, "Wanted—A Man."

Men's Class Hears of Foreign Work.

The men's class of South Akron, O., church, varies its Sunday program with an occasional address. They recently secured the presence of Miss Povlik, a Slavic mission worker of the city to relate her experiences in this work. The class has an enrollment of nearly a hundred men. It is taught by the pastor of the church, W. G. Loucks.

Cleveland Church Has Fruitful Easter.

Glenville church, Cleveland, had a good Easter. There were twenty-two confessions of faith, and the auditorium was full to overflowing. The special offering amounted to \$199. Passion Week services were held by F. C. Ford of West Boulevard church. O. L. Hull is pastor.

Church Reduces Debt.

Mining towns are not very prosperous at the present time, as they have been working on short hours, but on Easter Sunday Cartersville, Ill., church rededicated its building, and reduced its debt from two thousand dollars to five hundred. The ladies served a dinner at the church and the people stayed through the day.

New York Church Prospering.

Work in the nation's metropolis is known to be difficult. Central church, of which James M. Philpott is pastor, has had eighteen accessions this year already and the home missionary offering will run in excess of a thousand dollars, which is a remarkable achievement for this church in the light of its local burdens. It is reported that religious interest is growing in New York this year, and great leaders like Dr. Jowett are talking of a coming revival in the life of all the churches.

Pastor Will Soon Leave.

J. D. Garrison, Ft. Collins, Col., will soon leave his pastorate there, but he will continue until the Bulgin evangelistic meetings have been closed. During the two and a half years of service, Mr. Garrison has had 102 accessions at Ft. Collins, and thirty elsewhere. He has delivered sixty special addresses, has conducted thirty-six funerals and performed twenty-four weddings. His most recent engagement for a special address was as the baccalaureate speaker before the Colorado School of Agriculture. The sermon was called "The Trinity of Power."

Prints Tract on Church Attendance.

First church, Wellington, Kans., has printed as a tract a statement by Hon. Claude Weaver, a congressman from Oklahoma, who

discourses eloquently on the subject of church attendance. The tract bears the name of the church and is circulated about town to help the local work.

Texas State Convention.

The Texas state convention will be held this year in Dallas, May 3-6. A good program will be announced soon. The state organization has its affairs managed by A. D. Rogers.

Banker Minister Has Great Church.

E. N. Duty was a bank official in the largest bank in Pittsburgh when some years ago he decided to prepare himself for the ministry. He graduated at Bethany college, and at Yale School of Religion. Following this he accepted a pastorate at Charleroi, Pa. His church is in Washington county, near

where the Campbells began their work more than a hundred years ago. His church, twice the size of any other in Charleroi, is undertaking some forms of institutional work. Mr. Duty preaches in shop meetings and holds a meeting every Thursday for business men in a real estate office. A recent series of evangelistic meetings held by the Mingos Evangelistic Company resulted in 671 accessions to the churches of the community, most of these going into the Disciple church of Charleroi.

Sunday-school Class Makes Trip.

P. J. Jerome teaches a live class in Central church, New York. This class will go to Patterson, N. J., some evening this month to attend the "Billy" Sunday meetings. The class is also announcing stereopticon lectures under its own auspices.

President Todd on Missouri Colleges

President E. M. Todd has been erroneously reported as saying that none of the Disciple institutions of Missouri are standardized, and that unless these institutions are standardized they will pass. Two Disciple schools are connected with larger institutions and furnish work which is thoroughly approved by the larger institutions with which they are affiliated. Two other of the schools are standard junior colleges, and as such are



President E. M. Todd, of Christian University, Canton, Mo.

recognized by the state university. The statement of Mr. Todd was as follows:

"These are the leading colleges and universities in the state of Missouri:

"University of Missouri, Columbia, Non-sectarian; William Jewell college, Liberty,

Baptist; Westminster college, Fulton, Presbyterian; Washington university, St. Louis, Non-sectarian; Central college, Fayette, Methodist-South; Drury college, Springfield, Non-sectarian; Missouri Valley college, Marshall, Cumberland Presbyterian; St. Louis university, St. Louis, Roman Catholic; Park college, Parkville, Non-sectarian; Tarkio college, Tarkio, United Presbyterian; Central Wesleyan college, Warrenton, Methodist Episcopal.

"These are the only schools in the state that are recognized as colleges or universities by the Department of Education at Washington. There are more than a hundred so-called colleges and universities in the state, but they are not recognized as such by the Department; they do not meet the requirements.

"The eleven institutions whose names are given above, unite to form an organization called the Missouri College Union, membership in which is limited to those institutions which measure up to the standards set by the Union. Such schools are spoken of as standard colleges and work done in any one school in the group is recognized by all the others including the state university.

"The Disciples of Christ are not represented in this group of standard colleges. They are probably as strong as any of the religious bodies here mentioned, both in numbers and in wealth, and they have great traditions which should make them leaders in the work of Christian education, and yet they have not a standard college in the state. They are the only people of any importance in the state without such a college. The opportunity now presents itself to make good that deficiency.

"The Disciples of Christ have only one school in the state which in any way approaches these standards, or which has any prospect of becoming a standard college. That school is Christian university. (The name of the institution is soon to be changed to College, in harmony with its scope.) They have other good schools, but they are limited to junior college or professional work—they are not colleges. They have nothing that approaches the rank of a standard college except Christian university."

Concerning Church Extension

The Church Extension Board met April 6 with twenty-eight applications for church building loans before the meeting aggregating \$56,674. A loan of \$300 was granted to the church at Gray, Okla. No more could be promised because of lack of funds. The church at Gray was granted \$300 because the Hennessey, Oklahoma, congregation agreed to pay \$400 on its loan eighteen months before it was due, provided the loan would be made to the church at Gray. This is a fine fellowship for the church at Hennessey to show. This congregation at Hennessey is the only church that has ever offered to pay its loan in advance in order to help build another church.

The reason why the board could grant no loans was because the Church Extension treasury is lower than it has been in a dozen years. The board promised so much money previous to the Atlanta convention which

must now be paid, that no loans have been granted for months.

During February and March the board received \$6,200 less than in February and March, 1914. This falling off is due to a falling off in annuity receipts. The churches gained \$262 in receipts.

During the month the following loans were closed: Fern Ridge church, Oregon (Cedar Rapids fund) \$500; Logan, W. Va., \$3,000 (Annuity fund); McConellsville, Ohio, \$2,500 (J. W. Cassell fund); Bay City, Tex., \$1,000 (Annuity fund); Knoxville, Tenn., Fifth Avenue church, \$15,000 (Annuity fund); La Fontaine, Ind., \$2,500 (Annuity fund); Ralston, Okla., \$1,500 (F. H. Main fund); Sikeston, Mo., \$4,000 (Annuity fund); Ladysmith, Wis., \$5,000 (Annuity fund); Los Angeles, Cal., \$4,000; South Park Ave. church (General fund).

G. W. Muckley, Secy.

Rededication at Carterville, Ill.

Carterville, Ill., church has remodeled its building and the services of rededication were held on Easter Sunday. The pastor, Harley Swift, has labored diligently to bring this to pass. Among the visitors of the day were H. J. Reynolds of Camp Point, and J. I. Gunn of Marion, Ill. The remodeled structure will make it possible to do a much larger work in the community.

Addresses a Thousand Masons.

Not only were there a thousand Masons in the audience, but every one of them belonged to the Scottish Rite, or thirty-third degree branch. Bruce Brown was the preacher. The occasion was a large assemblage of the Scottish Rite Masons from various parts of the country in the Scottish Rite cathedral of Los Angeles. Mr. Brown delivered his popular lecture on "The Pot of Gold at the End of the Rainbow." He is now engaged in holding evangelistic meetings at Niland, Cal., where a new church is being organized.

E. B. Bagby Loses Father.

E. B. Bagby of Baltimore, lost his father on March 22. He was Captain Alexander Fleet Bagby and his home was in Tappahonock, Essex county, Va. Mr. Bagby was a valiant confederate soldier during the Civil War, attaining the military rank of captain. He was married to Mrs. Bagby in the time of the Civil War, securing a forty-eight hour furlough for this purpose. He reared six children, of whom two became ministers among the Disciples, E. B. Bagby of Baltimore, and Richard Bagby of Wilson, N. C. Captain Bagby celebrated his golden wedding anniversary Dec. 24, 1912.

Mission Church Grows Strong.

East Orange, N. J., church has grown strong, though it began as a home mission point. It recently cabled John E. Pounds of Hiram, O., and W. E. M. Hackleman, of Indianapolis, to assist in evangelistic services, and there were 51 accessions. W. M. Haushalter is pastor.

Pastor Addresses the Woodmen.

The Woodmen of the World held their state meeting at Hannibal, Mo., recently and R. B. Helser of Trenton, Mo., was invited to give an address before that body. Mr. Helser reports the Hannibal church to be in a most flourishing condition.

Disciple Leaders Visit Yale.

The Disciple students in Yale university were much heartened and inspired by the recent visits of S. J. Corey and A. E. Cory. The Campbell Club gave a dinner for S. J. Corey in Dwight Hall at which there were thirty-two persons present, including two professors in the School of Religion, who are honorary members of the club. Mr. Corey gave an account of his recent trip to the Far East; this was much appreciated. A. E. Cory visited the university a few days later and gave, in the School of Religion, two informing lectures which were open to all students. His addresses on "The Home Base" and "The Men and Millions Movement" made a profound impression upon students and faculty. The appreciative comments on the visits of these two men were a source of pride to every Disciple in Yale. A. C. Gray is secretary of the Campbell Club.

Church Starts Scout Band.

Linden Heights church, Columbus, O., has organized a Boy Scout band with two patrols. This will be carried on in connection with the Sunday-school.

A Brotherhood Organized.

Geo. L. Snively visited Bethany, Mo., recently and helped organize a brotherhood of nearly a hundred members. These men have laid out a very active program for themselves. Among other things, they propose to relieve the financial stringency of the church, to remodel the building, to institute some social features such as a writing room, a library, a shower bath, a swimming pool and a gymnasium; they will promote Bible study, prayer-meeting attendance and church attendance among the men. If all these things are accomplished, it will have been

a happy day when the brotherhood was organized. L. H. Otto is pastor.

Sunday-school Larger Than Church.

Vandalia, Mo., church has 200 members in a town of 2,000. There is a Sunday-school attendance of 370, a very significant percentage of the church membership. It comes near being "Every member of the church in the Bible school and as many more."

From United Brethren to Disciple Pastor.

R. C. Dillman, Battle Ground, Ind., was pastor of the United Brethren church in that community. While there he became convinced that his views on religion were more in harmony with the Disciples of Christ, and he severed his connection with the United Brethren. He has remained in the same community preaching for Disciples. He recently gave a lecture at Oxford, Ind., on "Why I Became a Disciple."

A New Kind of Convention.

The third district convention to be held at Iola, Kans., soon, will combine several kinds of convention gatherings. In addition to the consideration of the district interests, there will be a school of methods and a ministerial institute. The meetings will continue from April 12 to 15. There will be

a forenoon given to the subject of evangelism, and the topics discussed include "Home Force Evangelism," "Professional Evangelism," "Educational Evangelism," and "District Evangelism." President W. A. Brandenburg, of the State Normal at Pittsburgh, Kans., will speak on "Infidelity in High Places."

Church Observes Passion Week.

First church, Cherryvale, Kansas, observed Passion Week this year with special services each evening of the week. The pastor preached, and his topics for the week were, "Multitudes Seeking Jesus," "Thy King Cometh," "House of Prayer," "Weeping over Jerusalem," "The Conspiracy," "Agony in Gethsemane," "Jesus or Barabbas," "Watch of the Sepulchre," "Bringing Sweet Spices," and "Why Weepst Thou?"

Boys' Class Sells Waste Paper.

The Loyal Sons Class of South church, Toledo, O., has been anxious to make some money for the class, and has fallen upon the plan of collecting old paper and journals, and selling them at so much a pound. The class has a headquarters to which telephone orders may come from homes that are overburdened with waste paper.

Sunday School Offerings for American Missions

From October 1, 1913 to April 1, 1914.				From October 1, 1914 to April 1, 1915			
State	Offer.	No. Schools.		Offer.	No. Schools.		Gain.
Alabama	\$ 67.43	12		\$ 35.25	5		\$ 32.18*
Arizona	53.25	1		34.67	2		18.58*
Arkansas	124.98	10		115.41	9		9.57*
California North	708.97	41		327.10	24		381.87*
California South	835.52	35		742.62	40		92.90*
Canada	98.60	12		99.47	12		.87
Colorado	279.37	23		487.36	32		207.99
Connecticut	60.00	1		52.60	1		7.40*
Dist. of Columbia	359.09	5		409.67	5		50.58
Florida	196.51	10		38.60	6		157.91*
Georgia	192.46	16		122.97	6		69.49*
Idaho North	42.35	7		46.90	11		4.45*
Idaho South	54.05	7		87.87	10		33.82
Illinois	3,055.80	208		2,244.36	226		811.44*
Indiana	2,960.50	156		2,568.65	167		391.85*
Iowa	687.89	60		406.65	45		281.24*
Kansas	1,876.95	163		1,108.74	147		768.21*
Kentucky	6,444.26	313		5,583.06	292		861.20*
Louisiana	48.43	3		14.49	2		33.94*
Maine	23.05	4		.....	.....		23.05*
Maryland	150.77	13		132.60	7		18.17*
Massachusetts	24.43	3		34.91	3		10.48
Michigan	24.43	3		34.91	3		10.48
Michigan	169.88	38		271.12	15		101.24
Minnesota	165.78	20		90.40	12		75.38*
Mississippi	80.53	7		25.58	3		54.95*
Missouri	1,766.04	114		1,237.98	86		528.06*
Montana	42.13	5		48.09	6		5.96
Nebraska	399.11	47		502.41	49		103.30
Nevada . . . . .	.....	.....		7.66	1		7.66
New Jersey	104.11	1		150.00	1		45.89
New Mexico	165.92	9		30.92	6		135.00*
New York	258.29	17		227.50	15		30.79*
North Carolina	79.05	10		48.17	6		30.88*
North Dakota	5.00	1		10.00	2		5.00
Ohio	4,201.81	210		2,897.69	154		1,304.12*
Oklahoma	347.98	43		310.48	37		37.50*
Oregon	573.36	57		318.56	55		254.80*
Pennsylvania East	372.60	27		569.67	24		197.07
Pennsylvania West	835.37	49		778.78	44		56.59*
Rhode Island . . . . .	.....	.....		3.00	1		3.00
South Carolina	56.57	10		18.76	4		37.81*
South Dakota	31.28	7		16.31	5		14.87*
Tennessee	960.68	39		462.53	31		498.15*
Texas	803.48	71		655.87	61		147.61*
Utah	8.61	1		.....	.....		8.67*
Vermont	17.43	2		20.00	1		2.57
Virginia	224.92	22		247.18	24		23.26
Washington East	372.67	27		451.62	38		78.95
Washington West	221.07	18		270.21	32		39.14
West Virginia	253.71	24		227.83	22		25.88*
Wisconsin	114.00	15		90.12	11		23.88*
Wyoming . . . . .	.....	.....		.....	.....		.....
	\$31,061.42	1,979		\$24,735.19	1,797		\$6,326.23*

* indicates loss.

This statement will bear careful study. It covers just one-half of the missionary year, from October 1, 1914 to March 31, 1915. It reports a total loss of over six thousand dollars. We can overcome that if the Bible-schools will respond. Note carefully your own state. Send a generous offering even if you have already sent a previous one.

ROBT. M. HOPKINS, Bible-school Secretary,
108 Carew Building, Cincinnati, Ohio.

It's a Long Way to California! But We Will Pay Your Fare!

IF you or any member of your congregation would like to secure a free ticket to the California Convention and the Exposition, we have a proposition that will surprise and delight you. Write for full particulars.

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Will Not Return to Australia.

W. H. Allen, who has been preaching at New Orleans while on a furlough from Melbourne, Australia, has decided to remain in New Orleans. He is leading the southern congregation in a building enterprise of great significance.

Disciple Congressman for Prohibition.

Hon. Dick T. Morgan, congressman from Oklahoma, made a speech in the house of representatives the past winter in which he openly championed the cause of national prohibition. He said: "If the liquor business be a source of crime, immortality, disease, idleness and waste, then to contemplate the vast millions of money invested therein, the hundreds of thousands of men employed in the prosecution, and the hundreds of millions of dollars in wages and profits distributed thereby only emphasize and reinforce the appeal to the National Government for aid and assistance in annihilating the business. If the liquor business is not legitimate business and is deteriorating the physical, intellectual and moral character of our citizenship, this is an unanswerable argument why neither Federal, state, county nor municipal government should make the business the chief source of their revenue."

AN OPPORTUNITY FOR CHICAGO SUNDAY-SCHOOL WORKERS.

Every leader in the Disciple Sunday-schools of Chicago and Cook county owes it to himself to attend some of the sessions of the Cook County Sunday School Association on Friday and Saturday of this week.

Six churches will be used for the conferences and banquets of the various departments of the Sunday-school organization, which will be addressed by forty-six speakers. "The Local Sunday School," is the general theme to be discussed at the fourteen different sessions of the convention.

Some of the special subjects to be considered at the convention are: Personal evangelism among the high school students. The giving of credits in high schools for Bible study in Sunday schools. Plans for Bible study at home by invalids and others unable to attend the sessions of Sunday-schools. Reorganization of the department of physical education to provide for inter-Sunday-school athletic contests on the "point system," which does not require the contestants to compete at the same time or at one place. The adoption of a new constitution and by-laws of the association. The promotion of study among children and adults of scientific temperance. Plans to enlist the co-operation of the 1,000 Sunday-schools in the movement fostered by the Dry Chicago Federation to oust the saloons from Chicago.

The principal sessions of the convention will be held in the Grace Methodist Episcopal church, La Salle and Locust streets. The conferences of the adult Bible class section will be held in the New England Congregational church, Dearborn street and Delaware place.

The Fourth Presbyterian church, Lincoln Park boulevard; the La Salle avenue Baptist church, 1219 North La Salle street; the Grace English Lutheran church, Belden avenue and Larrabee street, and the Moody Bible Institute are the other places at which sessions will be held.

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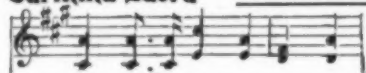
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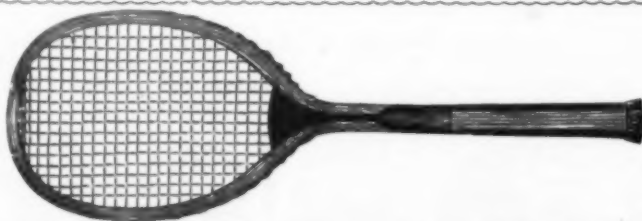


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The American Christian Missionary Society

Was organized in 1849. It "blazed the way thru the wilderness" to our present specialized organizations. Its work is basic. Upon foundations it lays is builded our world wide work. Upon its activities depend the prosperity and ability of "the home base." Its footprints are local churches and its continent-wide trek is observable in Boston, New York, Philadelphia, Buffalo, Pittsburgh, Chicago, Minneapolis, St. Paul, Winnipeg, Billings, Spokane, Calgary, Vancouver, Seattle, Portland, San Francisco, Salt Lake City, Los Angeles, Phoenix, El Paso, Houston, Galveston, Denver, Topeka, Wichita, Omaha, New Orleans, Birmingham, Jacksonville, Savannah, Atlanta, Washington, Baltimore, etc., etc., and hundreds of communities between.

In 66 years it has organized 4046 churches, more than one-third of our total number and helped to greater efficiency another one-third.

Present Scope of Service

Employs evangelists.
Maintains ministers.
Supports state boards
Constructs church houses.
Revives rural churches.

Stimulates community service.
Gospels immigrants.
Organizes churches and Sunday-schools.
Trains Bible teachers.
Holds efficiency institutes.

The American Christian Missionary Society

The periphery of this page presents some of the State Superintendents of Missions whose great work it makes possible. Among its 330 Missionaries are numbered some of the Brotherhood's most successful pastors, a few of whose faces are herewith presented. Many evangelists also serve this Board as occasion requires. Under its directions, in both Sunday-school and Church departments, a notable corps of "Efficiency Experts" are everywhere raising the standards of service rendered. Our "Foreign Missions at Home" are making good, as witness the labors of Butchart in Ohio and Manley in West Pennsylvania, and others. Numerous decadent rural churches begin to revive under the treatment applied by its Commission on Country Church. The havoc wrought in war-worn Europe makes imperative the increase of our service through the Commission on Foreign Relations.

Assistance to Constitute State and City Boards

Intimate relations are in process of development with other home missionary agencies. Illustrative of this are the contract relations with the thirty-six state and city boards:

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